¶ Saynt Augustyns Rule
in englysshe alone.

W. p. 168

1525

In our lorde god/ and moost swete sauiour Jesu my salutacyon.

Good deuout relygyous doughters ye haue here sende vnto me your rule of sayntAugustyn/ and done requyre me/ other to amende/ and reforme ỹ englysshe/ or els to translate ỹ rule of newe. I haue (after my poore maner) folowed the one parte of your delyre. For to amende your translacyon passed my power and wyt. It semeth vnto me so scabrouse/ rughe/ or rude/ and not after the commune englysshe of this countree. And also the translator dyde lene ouer moche vnto the strayte lettre. Whiche thynge in translacyon/ doeth (many tymes) rendre the mater very blynde/ & moche vnsauerye. By reason wherof/ your translator in gyuynge ouer moche dylygence and force vnto the lettre/ hath (in some places erred) and not rendred the true sentence of the texte/ after ỹ mynde of the auctor. I wolde not (therfore) that you shold meruayle/ thoughe ỹ wordes here in this translacion done varye from the wordes of your translacion. For in euery speche/ one sentence maye be spoken dyuersly/ and by dyuers wordes/ and yet ỹ same selfe sentence remayneth styll in full effecte/ as ye shall se here in the fyrste clause/ or sentence of the rule. Ante omnia diligatur deus. That is after your translacyon.

¶ Before all be loued god. Now se how this sentence may be varyed/ & yet byde ỹ same in effecte. j.

ij. God before all thynges be euer beloued
iij. God sholde be aboue all thynges beloued
iiij. Let god be euer beloued before all other thynges
v. God must be of duete beloued aboue all thynges
vj. It is conuenyent & necessary to loue god aboue all
vij. Nothyng may of right be so beloued as god (thyng
viij. What thyng sholde by reaso̅ be more beloued thā god
ix. ye must aboue all thynges loue almyghty god
x. ye sholde as duete loue god before all thynges
xj. I wyll that before all other thynges you loue our lorde god.
xij. Let euer your loue be vnto all myghty god aboue all thynges.
xiij. your loue must chefly aboue all thyng be vnto god
xiiij. Lette euer in your herte and mynde god be aboue all thynges preferred.
xv. Let nothynge be equall vnto god in your loue and desyre.
xvj. Let god be euer in your mynde & desyre/ aboue all thynges.
xvij. Let your specyall loue be alwaye vnto god alone
xviij. Lette euer the loue of your creatour be aboue ony creature.
xix. But euer the loue of god before ony other loue.
xx. Loue god best of all thynges.

Thus ye maye se one sētence in englysshe varied xx. wayes/ and yet all is one in effecte. That all waye is best in my mynde/ that best maye be perceyued & vnderstonde after the vse of the countre. And therfore haue I chosen here a playne style/ without ynkehorne termes. If ony suche be here

after the commune vse/ yet doeth an other terme folowe/ or twayne of more playne englysshe/ to declare that goeth before. Saynt Jerome saythe ẏ scrypture was wryten without hyghe eloquence in a playne style/ bycause it shold ẏ rather be knowen/ & vnderstonde of all parsones ẏ ben bounde vnto ẏ lawe of god. So than vnto relygyous parsones shold theyr rule/ wherunto next vnto ẏ sayd lawe of god they ben moost bounde. For that haue they promysed by solen vowe/ & receyued therupō ẏ sacrament of chrystes holy body/ & sacred blode. That rule than sholde well be knowen/ well vnderstonde/ well perceyued/ and well incorporate in the mynde/ herte/ and maners of euery professed parson. And therfore dyd saynt Augustyn concludynge his rule/ gyue solen commaundement vnto all the dyscyples of the same/ that ones in ẏ weke (at the leest) it sholde be redde amonge them. yet notwithstondynge haue I herde of som parsones ẏ haue bē yeres professed/ & neuer knewe theyr rule/ ne euer sawe or herde/ ony rule redde/ but onely dyd folowe ẏ custome of ẏ place/ whiche thynge is moche amysse. & contrarye bothe vnto lernynge and reason. For in good reason/ no man sholde promyse that he knoweth not/ that is (as they saye) a blynde promyse/ and to promyse that a parsone is not able to performe/ is a grete foly & shame vnto the promyser/ our sauyour is wytnes therof in the gospell/ shewynge that ẏ parsone that wolde begyn to buylde/ & hath not wherwith to performe his enterpryse/ shall be mocked and rebuked. And one kynge w̄ fewe people/ to mete an other

luc. xiiij.

kynge in batayle ꝑ hathe a grete hoste/ is a grete
foly. To entre relygyon/ is an enterꝑyse of grete
buyldynge and Jeorpedouse batayell. For all is
here spirituall apperteynynge vnto the soule/and
therfore shold all parsones that wolde profesle ony
rule/ knowe well what they take vpon thē. They
sholde fyrst se/ or here the rule/ and ordynaunce of
the profession and haue it wel expowned/ & declas
red vnto them. And than shold they by experience
and exercyse of ꝑ same/ proue them selfe whether
they haue strengthe/ and ben able bothe in soule &
body/ to perfourme & kepe the same and to do theyr
hole duete therin. For J dare well assure you that
euery good deuout & vertuouse parson is not apte
ne mete to be a good relygyous parsone. For euery
good man is not apte or mete to be a good synger
or reder/ ne euery good woman to be a good sylke
woman/ or a good semster. For many parsones ꝑ
fayne wolde be religyous/ can neuer haue lernyn
therunto/ some other ben not able to bere & folowe
ꝑ labours of relygion. They must therfore knowe
fyrste ꝑ rule/ than proue & assay them selfe therin/
& yet thyrdely sholde they loke wel amonge what
company they were professed. For it must nede be
true ꝑ the holy ghost spake by ꝑ prophete saynge.
Ps: 18. 26 With innocent parsones thou shalte be good and
innocent/ With mysdoers a mysdoer. They sholde
therfore entre relygyon where (as ferre as they
may haue knowlege) the rule is kepte. Notwit
stondynge some couentes and parsones professed
ben lothe/ & (as J haue knowen) done make grete
daūger to shewe theyr rule/ wherof J haue mocke

meruayled/ſyth after natural lernynge & reaſon/
euery thynge ỹ is good / the moze it be knowen &
the moze commune it be/ the better it is. And ſom
thynges ỹ ben very good knowen/ ben not good
excepte they be knowen/ & cõmune. Is holy ſcrip
ture ỹ rules of relygyõ all maner of holy doctryne
& lernynge. Wherfoze our lozde and ſauyour Jeſu
commaunded that his rule ſholde be knowen and
comune/ ſaynge vnto his holy apoſtles. Ite pze- mar. vlt.
dicate euãgeliũ omni creature. Go ye forthe (ſayd
he) and pzeche the goſpell my rule vnto euery ma-
ner of creature/ that is to meane vnto all parſons
good and badde. The pziuate counſell of Wozldly thob. xij.
kỹges may be kepte ſecrete/ but euery lawe ſhold
be openly knowen/ heretykes/ traytours/ theues
& myſdoers/ done kepe theyz maters ſecrete. But
trouthe ſeketh no cozners/ foz (as the cõmune pzo-
uerbe ſayth) trouthe neuer ſhamed his mayſter.
Why than ben they ſo loth to ſhewe theyz rule/ ſu-
rely bycauſe they do not kepe it/ and therfoze ben
they loth and afrayed to be knowen as they be/ ỹ
is to ſaye/ heretykes/ ſyſmatykes and very tray-
tours vnto the ozdinances of theyz rule & profeſſy-
on/ as the commune heretykes and ſyſmatykes
ben vnto ỹ lawes and ozdynances of holy chyrche
and theyz profeſſyon of criſtianite. Our ſauyour
ſayth. Qui male agit: odit lucem. &c. Who that Joh. iij.
doeth amyſſe doeth hate lyght/ ỹ myſdoers wolde
not theyz werkes ſholde be knowen/ bycauſe they
wolde not be repzoued foz them. The cauſe than
why many ben ſo daungerous to ſhewe theyz rule
is that they kepe it not/ oz rather (that I moze do

sete & drede) they wolde not ẏ rule shold be kepte/ but rather theyr vnlawful costomes/for I knowe by experyēce of suche parsons/as done kepe theyr rules & ordynāces/as the reuerēde fathers freres obseruantes/charterhouses. This pore place and som other places/they ben not loth to shewe theyr rule/but rather wolde they be glad theyr rule were vnto all parsones commenly knowen in moost clere & open maner/for the edyfycacyon of all chrystyans. So is ẏ counsell of our sauyour. Luceat lux vestra coram hominibus. Let your good werkes (sayth he) be example and lyght vnto all parsones. I pray you therfore. In visteribus Jesu christi. That is to saye/ for the tender loue & moost pyteous kyndnes of our moost swete sauyour Jesu chryst/ that you appoynte/ determyne/ & ordre your selfe/with all herte/study/ & mynde/ to kepe your rule. And than care not who se your rule/ worede your rule/who knowe your rule. Rede it your selfe/knowe it your selfe/preche it/teche it/ & opēly shewe it. Be nothyng afrayd ne daūgerous therof so ye fyrst kepe it and werke it. For vnto that ende haue we taken this poore laboure of translacyon. And also for ẏ more knowlege & declaraciō therof/ we haue put therunto our mȳde & ioyned therunto ẏ fruytefull exposycyon of ẏ grete clarke & holy saynt called Hugh de sācto victore a reuerende father & an abbot of the same relygion & rule. which ye shal haue as shortly as we may brynge it vnto ende. In the meane tyme & euer/ I beseche you of your deuout prayers. And thus Jesu our mooste swete lorde & louynge mayster p̄serue you al amē. The wretche of syon your bedemā. Ry. Whytford

math. v.

The rule of saynt Augustyn translated out of latyn in to englysshe/ indefferently vnto bothe the sexes/ that is to saye vnto ẏ brothers and systers of that professyon.

✻

The fyrst chapytre.

DEre beloued relygious frendes ye must aboue all thynges loue almyghty god/ & than ẏ neyghbour. For these cōmaundementes ben vnto vs fyrst and pryncipally gyuen and cōmaunded. We therfore done charge and commaunde you that ben constytute and ordred in the monasterye/ that you obserue and kepe these thynges that done folowe. Fyrste that you dwelle & byde in your house quyetly restfully & agreable togyder in all goodnes/ for therunto ye be gadred togyder in one couent/ and that you haue (in our lorde) one herte/ one wyll/ and one mynde. And ẏ also you nother name ne call ony thynge properly your owne/ but that all thynges be vnto you commune. And yet forther that euery thynge ye shall nede/ as mete/ drynke & clothynge/ be distrybuted deuyded & assygned or appoẏted vnto eueryche of you by your souerayn/ not equally or ī lyke porciō vnto all (for you be not all of lyke strength) but rather it so be deuyded as vnto euery parsone is necessary. For so done we rede in ẏ actes of ẏ apostles that all thynges were vnto them commune/ and

xij.q.j.nō dicatꝫ de cassianꝰ. li. iiij. ca. xiij. de institutꝫ renūciātiū.

act.ij.

vnto eueryche was deuyded & departed/ as vnto
euerych was necessarye. And therfore suche par-
sones as in the worlde whan they entred the mo-
nasterye had ony substaunce of goodes/ let them
haue gladde mynde/ and good wyll/ and desyre it
be commune. And suche as nothynge had/ let not
them seke ne desyre in the monastery ỹ they coude
not/ ne were of power to haue a brode in ỹ worlde/
yet not withstādynge that ỹ is necessary for theyr
infyrmyte & nede let them haue/ although theyr
pouertye were suche (whan they were abrode in
the worlde) ỹ they myght not/ ne were of power
to haue that was necessarye/ yet neuertheles let
them not thynke themselfe therfore happy & well
at ease/ bycaule they haue founde within the mo-
nasterye/ fode/ clothynge/ and other necessaryes/
suche as without they coude not haue/ nor yet let
them stretche out the necke ne be the more proude/
stately/ bolde/ or malapert bycause they ben now
accompanyed as felowes w̄ those parsones/ vnto
whose presence (wout in the worlde) they durst not
approche ne presume. But let them rather lyfte
vp theyr hertes vnto heuēly thynges/ and nother
seke/ ne yet desyre or couet to haue ỹ vayne thyn-
ges of this worlde/ lest therby ỹ monasteryes shol-
de wex profytable vnto the ryche/ and not vnto ỹ
poore parsones/ yf therin the ryche were mekened
& brought lowe/ & the poore bolne vp with pryde.

¶ The seconde chapytre.

AND agayne suche parsones as in ỹ worlde
semed to be set by and to be of reputacyon/
let not them dysdayne/ haue scorne/ ne be werye of

theyr felowes/ that from pouerte came vnto that holy company/ but let them rather ſtudy and deſyre to reioyce and be glad/ not of the dygnete and honour of theyr ryche kyn and frendes/ but of the cõpanye of theyr poore felowes. Nor yet let them (yf they gaue or broughte ony of theyr worldly gooddes vnto the commenty) loke to haue thanke preeminynence & the more to be ſet by therfore. Nor yet to be proude of theyr riches bycauſe they gaue them vnto the monaſterie more than yf they had (in the worlde) inioyed & vſed them at theyr owne pleaſure. For (of a ſuertye) euery other iniquite & ſyñe/ what ſo euer it be is excercyſed in yll werkes to bringe them to paſſe or vnto effecte/ but pryde lyeth in wayte of good werkes to cauſe theym to peryſſhe and come to nought. And what auayleth it to ſparpoyle and deele forthe gooddes vnto the poore/ and ſo (in worldly ryches) to be made bare and nedy/ yf the whretched ſoule be more proude in dyſpyſynge & forſakynge of that ryches/ than it was in the poſſeſſyon & vſynge of them at wyll/ pleaſure/ & lyberte. All you therfore (I ſaye) lyue and be cõuerſant togyder reſtfully of one mynde & agreably/ & in your ſelfe eche vnto other amonge your ſelfe do honoure vnto almyghty god whoſe temples/ mancyons & dwellynge place/ ye nowe ben made and ordeyned. And in your prayers and ſeruyce of god in the due houres & tymes appoynted and aſſygned/ be you euer dilygent and hedy. In the oratorye chyrche or place of prayer/ let no parſone do ony werke or buſynes but onely praye. For therunto the chyrche was ordeyned & made/

and therof hath ẏ name of an oratorye. The cause wherof is/ that yf ony parsone (besyde duete and ẏ houres appoynted) haue leyser and wolde theyr praye/ ẏ other parsones that in the chyrche wolde do ony other laboures or busynes/ sholde not vnto them be impedemēt or let. And whan so euer you done praye and serue god with psalmes/ ympnes or with other duetyes/ let euer the same thyng be remēbred in your herte and mynde/ that is vttred spoke or songe by your mouthe. And neuer couet you to synge but ẏ you knowe by auctoryte sholde be songe. And yf ony thynge be ordeyned not to be songe let it not be songe.

¶ The thyrde chapytre.

cassian⁹. li. iiij. ca. xviij. de institutī. renūtiāc.

Correct you also and abate your flesshe and body by abstynence & fastyng from mete and drynke/ as moche as your nature helth and strength may bere. And yf ony of you may not fast/ yet shal they take no fode besyde meletyme/ but whan they ben seke. And whan ye be set at the table/ ye muste contynually vnto the tyme ye ryse therfrom/ gyue good eere and herkenynge and without noyse or contencyon/ take good hede what (after your costome) is redde amonge you/ so that not onely your mouth take mete/ but your eeres and heryng do also honger & desyre ẏ worde of god. And yf suche parsones as (of olde custom) bē seke or feble be otherwyse entreated & prouided

Ibidem. ca. xvij.

kore/thã the other that ben hole and (by custome) more stronge in nature/ let not the hole parsones/ grudge ne ony thynge be greued therw̃/ nor thynke it vniust or wronge. Nor yet sholde they iudge or thynke the feble parsones more happy or better at ease/ bycause they haue that they haue not/ but rather sholde they reioyce and be glad of them self and that thanke god that they ben able to do that they ben not. And yf vnto suche parsones as haue come vnto ỹ monasterye from delycate educacyon and tendre bryngynge vp ony mete clothynge/ or other necessaries be gyuen/ that vnto the stronger parsones be not gyuen/ Whiche parsones in that they be stronger ben more happy & in better case/ let not those strõger parsones grudge therat. But rather let them consyder and wey how lowe they came downe frome theyr estate or degre/ that lefte and forsoke the seculer lyfe of pleasure to com vnto this lyfe of hardnes & labour/ although they be not able to attayne and reche vnto suche frugalite and moderacion (called in cõmune englysshe good husbondry) as ben the other persones that ben (of nature) more stronge in body. Nor yet sholde all ỹ hole company couet or desyre that they se a fewe parsones haue/ Whiche thynge they haue not bycause they be had in more honoure or reuerence & more in fauour/ but that rather they ben the more suffred and borne. And why sholde not all desyre in lyke. Lest by that meane sholde happe or fall a grete peruersyte and abhompnable mysordre/ ỹ in ỹ monasterye (wherunto theyr strẽgth & power) the ryche and noble parsones sholde be labouryouse

and contynually occupyed/ the poore parsones of lowe degre sholde be made delycate and ydle. And yet as it is necessary for ẏ seke and feble parsones to kepe a dyete/ and take the lesse fode (for ẏ tyme) lest they sholde be greued or hurte therby/ so is it cōuenyent ẏ after theyr sekenes they be so entreated and cherysshed that they maye the soner be recouered. And that although whan they came in to relygyon/ they were in moost depe pouertye or nedynes. As thoughe theyr late sekenes or feblenes sholde put them in suche case or state/ as dyd ẏ ryche parsones theyr fore vsed custome. But not with stondynge whan they haue recouered theyr olde strength and ben hole/ than let them retourne vnto theyr more happy and gracyous custome of harde lyuynge. Which so moche more becōmeth the seruauntes of god/ ẏ they haue lesse nede than ẏ other. Lest also ẏ pleasure of delycate fare sholde cōtynewe with them that nowe ben hole/ whome very necessyte releued whan they were seke. And let them euer thynke & iudge those parsons moost ryche/ that to suffre hardenes ben moost stronge. For better is it somwhat to nede & wante/ than to haue ony thynge ouermoche.

eccl. x. in fine.

¶ The fourthe chapytre.

LEt your habyte or arye: neuer be notable nor euer haue you pleasure in clothynge/ but in good maners and relygyous byhauyour. Whan ye go forthe go togyder. And whā ye come whether ye go/ byde togyder. In your place/ ha-

byte/ſtondynge/ & in al your geſtures/mouynges
ſterynges/and byhauyour/ſhewe you euer your
good and godly conuerſacyon. So ỹ ye nothynge
do that ſholde ſclaũder or offende the ſyght of ony
parſone/ but rather that ſholde become your per-
feccyon ſanctite and holynes. And thoughe ye for-
tune to caſt your ſyght or loke vpon ony frayle par
ſone/yet may you not fyx your ſyght ne loke ſted-
faſtly vpon ony ſuche lyght parſones. For whan
ye go forth of your monaſterye/it is not prohybyte
ne forboden you to ſe or loke vpon frayle parſones.
But to haue appetyte or deſyre to haue or to myſ-
vſe them/or yet to be had or be miſuſed of them/is
euer ſynfull. For ỹ concupyſcence and carnall mo-
cyons of frayle parſones/not onely in the pryue
affeccyon and inwarde deſyre/ but alſo in bothe ỹ
ſyght and affeccyon hathe mynde appetyte & vn-
lawfull deſyre to haue & to be had. And neuer may
you ſaye ye haue clene and chaſte myndes/yf you
haue wanton ſyght & vnchaſte lokes. For ỹ lyght
eye & vnchaſte loke/is the meſſenger of the lyght
mynde & vnchaſte herte. And whan ſo euer ſuche
parſones (althoughe without ſpeche) onely by lo-
kynge eche vpon other/done ſhewe forthe theyr
carnall myndes & vnchaſte hertes/& after ỹ concu
pyſcence and deſyre of the fleſſhe/ eche done take
pleaſure in the carnall fauour of other/ although
there be none vnclene touchynge of ỹ body yet (by
that lewde conſent) doeth that vertue of chaſtyte
flee and auoyde frome theyr ſoules and maners.
And let not thoſe parſones that ſo done faſtē theyr
lokes or ſyght vpon other lyght & frayle parſons/

and that done also loue to haue agayn theyr syght and lokes fyxed vpon them/ let not them (I saye) thynke ne suppose they be not sene ne perceyued of other parsones whā they so done. For in dede they ben sene and perceyued/ & that of suche parsones as they wene not ne wold trowe fore. But though (in case) it were pryuey & no parsone sawe them/ what wolde they thynke or do of hym that loketh frome aboue/ almyghty god/ frome whose syght nothyng can be hyd. Wolde they suppose or thynke he sawe them not bycause he is so pacyent and so doeth suffre them in that yll and myshyhauyour. Which he doeth se in dede and wherof he hath sure and certayne knowlege. Let therfore the holy relygyous parsones feere & drede to displease hym. So that therby they haue not wyll ne cōsent/ synfully to please or content the other frayle parsons. Let them thynke and suppose that god doeth se/ & beholde all thynges/ that they therby haue not wyll ne consente vnlawfully to se or beholde those frayle parsones. For in this thynge we haue commaundement by holy scrypture to feere and drede god. Where is sayd. Abhominatio est domino defigens oculum. Our lorde god doeth abhorre that parsone that doeth fyxe or fasten ỹ syght or lokes. Whan so euer therfore you ben togyder in ỹ chyrche or ony where elles/ where suche frayle & lyght parsones ben presēt take you good hede & awayte eche vnto other. And amonge your selfe be you kepers of your owne chastite/ and of your relygyous honeste. For our lorde god that dwelleth & bydeth within you wyl by this meanes of your owne de-

puer. xb.

meanour and deseruynge: preserue and kepe you. And yf (by chaunce) ony of you perceyue & espye this wantones of lokes wherof I speke: in ony of your felowes/ forthwith warne them therof/ that no further incõuenyence come or growe of ỹ same/ but that rather that thynge that so began: maye be shortly corrected and reformed. But yf at ony tyme after ỹ sayd warnyng: you do se or perceyue the same parsone do agayne the same thynge/ let them that done fynde & perceyue it: shewe it forth and proclame the defaute/ that the offender maye be cured corrected and reformed. Notwithstondynge the offence or defaute shulde fyrst be shewed vnto an other parsone or twayne/ ỹ by ỹ mouthe and informacyon of two or thre parsones: ỹ same trespasser may be conuycted & proued gylty. And by suche competent correccyon and reformable rebuke: be also restrayned from his iniquyte & euyl. And for all ỹ: you shal not thynke or iudge your selfe euyll/ wylly/ fraude mynded/ or malycyous: whã you shewe forth suche offences or defautes. For (of a surete) you ben more noyouse & greter enemyes vnto those offenders (sythe ye myght in shewyng theyr defaute correcte & reforme your felowes) than ye be whã (by your sylence) you suffre them to perysshe. For yf (in case) your felowe hadde a wounde or sore in his body/ whiche (for feere of cuttynge or for drede of payne) he wolde hyde & kepe secrete: were it not a cruelte in you to kepe ỹ counsel & contrarye: a grete pyte compassyon and of grete mercyte to shewe it forth. How moche more than shulde you shewe the offence and defaute of your

¶ b.q.b. non vos iudicetis

felowe: lest it sholde rote & mater inwarde in his
herte. yet notwithstondynge before the offence or
defaute: be shewed vnto ony other parsone or par-
sones: by whome as recordes the sayd trespasser
(yf he wolde deney or defende the defaute) sholde
be (as is sayd) convynced & proued gylty/it sholde
fyrste be shewed vnto the soverayne. That yf the
parsone were negligente or frowarde and wolde
not be warned and reformed by the parsone that
fyrst fonde the defaute/than sholde his offence be-
fyrst shewed vnto the soverayne/yf peraduenture
the same trespasser: myght so more secretely be re-
formed/and the defaute no ferther to be openne
knowen vnto ony other parsones. But yf the tres-
passer wolde deney the offence: than must ỹ other
recordes: be brought for hym/and that before ỹ hole
congregacyon/that the same trespasser may (not
onely of one record be accused) but also of twayne
or thre: be convycted and founde gylty. Whiche
thynge so proued: let the same trespasser (haue for
his amendement/and reformacyon) correccyon
and punyshment/accordynge vnto the iudgment
of the presydent or soverayne vnto the dyspensacy
on and appoyntement of whome: the same iudge-
mente doeth appertayne/whiche correccyon and
punyshment: yf the sayd trespasser wolde not take
ne suffre: but vtterly deney and forsake it/let hym
than (althoughe he wolde not departe) be vtterly
cast out & put awaye from your companye. For (I
tell you) that is not cruelly: but rather mercyfully
done. Lest he (by that pestelencyous contagyon &
euyll exãple) sholde infecte/lose/& destroye/many

other persones. And this ordre and processe that I haue here spoken of the garde and kepynge of the syght that it be not carnally fixed vpon ony frayle or lyght parsone: I wyl also in all other lyke offences that shall be foũde perceyued forboden iudged conuycte and proued gylty: be delygently & feythfully obserued and kepte with the loue euer of the parsones and hate of the vyces syñes or offences. lxxxvj. dist. odio.

¶ The fyfth chapytre.

But what so euer parson do passe so ferre into synne & mysordre and so ferre be ouersene: ẏ they done receyue preueyly/lettres/bylles/ or ony other/gyftes or/ token of ony maner of parsone; yf they do wylfully cõfesse and knowlege theyr defaute: let them be fauourable delt with/ & let prayer also be made for them. But yf (without suche confessyon) they be founde and taken wͭ the defaute/ and therof accused/conuycte and/proued gylty by wytnes: let them than accordynge vnto the iudgement of the presydent or of ẏ souerane: be more greuously punysshed. You shall also put your clothyng: in ẏ kepynge of one offycer or twayne/ or as many: as may be suffycyent to kepe them clene & saufe that they be not corrupte nor hurte with mothes. And as you be fedde out of one celary: so shal you be clothed out of one vestyary or chambre. And yf it may conuenyently com to passe that the garmente be mete for ẏ body and xij. q. j. nõ dicatis.

wyll ſerue the parſone: take you than no care (as thoughe ony garment were yours) what garmēt you haue or which garment be offred & brought vnto you/ whether ye haue ꝑ ſame ꝑ (for ꝑ ſeaſon of the yere) ye layde away/ or an other garmente ꝑ one of your felowes had. So ꝑ vnto no parſone that thynge that is neceſſary: be denyed. But yet yf (by occaſyon of that exchaūge) cōtencyon/ſtryfe murmure/ or grudge/ do aryſe & begyn to growe amōge you/ ſo that ſome parſons wolde cōplayne that they haue nowe worſe garmentes than thoſe were that they had before/ and that they haue not deſerued ſo to be clothed/ nor to haue as their felowes haue: you maye therin proue & ſe your ſelfe/ how moche you wante or lacke inwardely of the holy habyte and ſpyrytuall apparell of your herte and ſoule that ſo done ſtryue for the habyte & aray of ꝑ body. Notwithſtondynge yf your infyrmyte & fraylte: be ſo conſydred and ſuffred of ꝑ offycers/ ꝑ eueryche of you haue agayne ꝑ ſame garmentes that before they had/ and that (for the tyme) they layd away: yet ſhall you put your ſtuffe all in one place/ vnder the keppynge of the cōmune offycers. So that none of you werke ne laboure ony thyng for them ſelfe/ but ꝑ all your werkes and laboures be done vnto the commune profite. And that with more ſtudy/ more care/ with better wyl/ and with more dylygence. And with more gladnes of herte & cherefull countenaunce: than yf eche of you dyd werke and laboure for them ſelfe. For the charyte wherof ſaynt Paule ſayth: doeth in ꝑ charytable parſone: nother ſeke couet/ ne deſire ꝓpre auayle

caſſian⁹. li. iiij. ca. xiiij. de inſtitutſ. renūtiāc.

or ſelfe pleaſure: is to be vnderſtond/that charyte doeth euer put the cõmune profyte before ỹ propre or ſynguler profyte/and not the propre or ſynguler auaũtage: before the commune welthe. And therfore: how moche more you do care for the cõmune welth: rather than for your owne propre or ſyngu-ler profyte. So muche ỹ more (I wyl you knowe) you ſhall profyte vnto this perfeccyõ/that is that charyte whiche doeth euer remayne and ỹ laſteth for euer be rather preferred/and more ſet by: than thele trãſytory thynges/which (here in this lyfe) we done vſe for nede. It folowyth therfore as con-uenyent/that yf vnto a relygyous parſone a gar-ment or ony thynge els that maye be deputed/or appoynted amonge the cõmune neceſſaryes vnto the commune vſe: be gyuen by theyr parentes or frendes: it ſhold not be receyued pryuely or ſecret-ly/but that it be in the power and wyll of the ſoue-rane to be put vnto the commune profyte or gyuẽ vnto them that hath nede therof. And therfore yf ony of you do hyde and kepe ſecrete: ony thynge ſo gyuen or ſende vnto them: let them be cõdempned and iudged as theues/by ſuche iudgemente as apperteyneth vnto theefte.

extra de ſtatu mo-nachorũ. ca. cũ ad monaſte-rium ſ. prohibe-mꝰ i fine.

¶ The ſyxth chapytre.

LEt your clothes be putte vnto waſſhynge whether ye waſſhe them your ſelfe: or by other parſones: at the poyntement & wyll of the ſouerayne/& not at your owne pleaſure. Leſt ỹ ſu-perfluous appetite of clene clothes: ſholde defoule

or make fylthy your inwarde soules. Baynes also for the body whan nede is vnto the seke parsones: shal not be denyed. But let it be done wout grudge and by the coũsell of physyke. And that so/that yf the seke wolde not therof: yet shal they (whan the souerayne commaũdeth) do (for theyr helthe) that is to be done. And yet yf the seke parsones wolde coueyte or desyre to haue a bayne/whiche (in case) were not expedyent/let not theyr pleasure therin be fulfylled ne done. For (many tymes) ẏ thynge that doeth delect and please: is iudged or supposed profytable/althoughe in dede (moche contrary) it do noy and hurte. Yet notwithstondynge: yf ẏ desease be in the body secrete & not open and knowen than whan the seruauntes of god done affyrme & say for troth they ben seke: let them (without ony mystrust) be beleued. And yet for all that: yf there be no certente whether that thynge that the seke parsone doeth coueyte or desyre: be expedyment & curatyue or medycynable for the dysase/let coũsell be axed of the physycyon. And whan so euer ony of you must go forth/vnto the bayne or where els is necessarye: they shall be no lesse in company than twayne or thre. Nor yet shall those parsones that haue nede to go forthe: go with whome they wyl. But with whome the souerayne shall commaũde and appoynt. The cure kepynge and prouysyon of the seke parsones/whether it be for theyr recouery (after sekenes) or by feblenes of nature/or yet of thẽ that ben vexed with/feuers/axes/or other dyseases: shall be commytted and assygned vnto one certeyne parsone/that shall axe of the celarye:

what he perceyueth is nedefull vnto euery seke parsone. And who so euer ben offycers of ẏ celary/ of the chambre/or of the library with suche other: let them serue theyr felowes without murmure or grudge. And let the bokes be axed euery day at a certayne houre. For who so besyde the due appoynted houre doeth ony axe shall none receyue. But as for your clothȳge/your hoses also or shoes and suche other necessaryes: the offycers: vnder whose kepynge they bē: shal not defferre ne make delay to delyuer whā nede is. As vnto cōtencyons stryfes or debates: other let none be amonge you/ or (at the lest) let them shortly be left. Lest a lytyll wrathe or displeasure sholde growe vnto hattred/ & so make of a strawe or mote a blocke or a beame. And so cause the soule by wyl: to be an homycyde/ that is a mansleer or manqueller. For so done you rede in holy scrypture. Qui odit fratrem suum: homicida est. Who so hateth his brother: is an homycyde or manqueller. And yf in passyon ony of you: by/rebuke/fraude/or vnrelygyons wordes/ or yet by vpbraydynge of ony defaute that before was done: sholde/greue/hurte/or offende/ony of your felowes: let them remembre and gyue dylygence (as sone as couenyently they may) by due satysfaccyō to amende that they dyd amysse. And let the parsones so offende or hurte/without ony reasonynge argumente or rehers: clerely forgyue the defaute and offence. And yf bothe the partyes haue greued or hurte eche other/let thē holy forgyue eche other. And ẏ for lettynge of your prayer and dyuyne seruyce. Whiche prayers: the oftener

j. Joh. iij.
ꝟ 15.

you do excercise: the more holy sholde they be. And those amonge you: that oftymes ben tempted wͭ the spyryte of yre and so ben hasty & soone angrye: and yet wyll soone be sory therfore & make haste to axe & haue forgyuenes of them whome they/ greued/ wronged/ or dyspleased: ben better and more relygyous than ben those that wyll not so lyghtly be moued/ and yet whan they ben wrothe: wyll be lothe to be inclyned or intreated to concorde and to axe forgyuenes. And yf ony be that wyll not (in suche case) axe ony forgyuenes at all/ or yet that doeth not axe and requyre it with good wyll and with hole herte and mynde: wͭout reason or cause done they byde in ye monasterye/ although they be not cast out (as they haue deserued) or put awaye therfrome. Therfore beware and kepe your selfe from sharpe & greuouse wordes. And yf by chaunce ony suche wordes: do escape and passe your mouth be not lothe wͭ the same mouthe to make the salue or medycyne of amendes: wherwith you made ye wounde and sore: of the trespasse and offence.

¶ The seuenth chapytre

But whan the necessyte or nede of discyplyne or correccyō/ for defautes and mysdemeanoure to be refourmed: doeth compell you that ben soueraynes to speke harde & sharpe wordes/ thoughe also you perceyue your self/ that you haue somwhat exceded and ouerpassed good maner or

due measure therin / yet is it not requyred of you
ꝑ you shall axe forgyuenes of your subiectes. Lest
therby in the opynyon of them that must of duete
be vnto you subdued as subiectes / your auctoryte
of gouernaunce and rule sholde (by reason of that
preceyse obseruance of mekenes) be dymynysshed
letted / or of lesse strength. But notwithstondynge
you muste axe forgyuenes of god / lorde & mayster
of all. For he knoweth: ꝙ how grete benyuolence
good wyl and kyndenes: you do loue and fauoure
them: whom (peraduēture beyonde due measure
of iustyce) you dyd so blame or correcte. But amon
ge you maye be no carnall loue / but all spyrytuall.
Unto your souerayne: as vnto your parentes /
fathers / or mothers / must you be lowly obedient.
And moche more obedyent must you than be vnto
your bysytoure ꝑ of you all hathe further charge.
Wherfore we straytely cōmaunde and charge you
that all these artycles and poyntes: be obserued &
kepte. So that yf ony poynt therof be broken and
not done: it be not forgoten ne yet neglygētly ouer-
passed / but that for the amendement correccyon &
reformacion therof: cure / and hede / be gyuen of
the souerayne. For vnto the souerayn doeth prync-
cypally apperteyne & bylonge: that yf ony thynge
do passe the wyttes lernynge or power of ꝑ same
souerayne: he sholde shewe it forther vnto the or-
dynarye / or bysytour / ꝑ hath ꝑ more large aucto-
ryte. And as vnto those souerayne that be gouer-
ners and rulers ouer you / let not them iudge ne
thynke them selfe happy and welthy: bycause of
ꝑ power they haue to rule & order other parsones /

but rather for the charyte/ & good Wyll they haue to do theym seruyce. And therfore shall they in all due honoure and reuerence: be your prelates and aboue you all. And yet in reuerende drede (before our lorde) let them lye prostrate before your feete. And vnto all theyr company: let them of vertue & all good werkes/ make themselfe fourme & example Let them also blame rebuke and correcte the vnrestfull and bely parsones. And them that ben feynte herted & dredful: let them/ conforte/ herten/ and make bolde. Let them also take the seke and feble parsones: vnto theyr owne propre cure and charge. And vnto all parsones let the be pacyent. Let them also with good Wyll make refourmacō and do correccyon/ Wherby they may be hadde in reuerend feere & drede. And although bothe loue/ and drede ben necessary (yet let them coueyte and desyre: to be amōge you more beloued than fered. Euermore remembrynge ỹ they shall (before god) rēdre and make answere and a counte for you all. And therfore sholde you of duete (by your more lowly obedyence) haue pyte and compassyon/ not onely vpon your selfe: but also vpon them. For the more hygh place & roume they done amonge you here and occupye: the more den they in perell and Jcoperdy. ¶ Almyghty god therfore graunte ỹ you (as very louers of spyrytuall beautye) maye obserue & kepe all these commaundementes. And that by your good and holy conuersacyon and demeanour: you may smelle of the odour of chryste. Not as bonde caytyues vnto ỹ seruitude or thraldom of the lawe/ but as chyldren: vnder ỹ lyberte

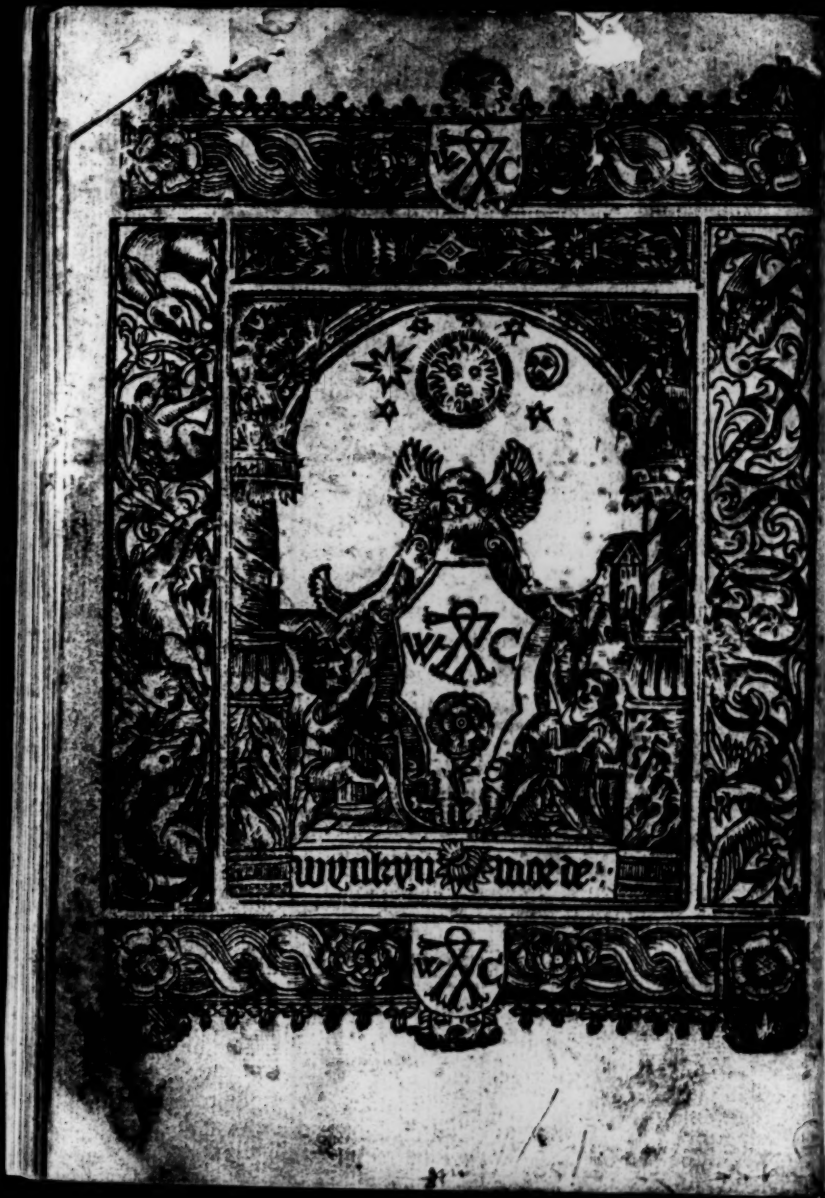
of grace. And forbycause ỹ you in this lytyll boke
may se & beholde your owne selfe as in a myrrour
or a glasse/let the same boke one tyme (at the leest)
in ỹ weke be red vnto you. And where you fynde
and perceyue: ye haue perfourmed & fulfylled all
that herein is wryten/ gyue you vnto our lorde ỹ
gyuer of all goodnes: due prayse & thãke therfore.
And agayne/ where ony of you doeth perceyue/ &
fynde: they lacke/ wante/ and haue not done and
perfourmed ỹ same/ or fayled in ony poynt therof
let them be sorye for that is past: and beware of ỹ
is to come. Beseechyng our lorde theyr defaut may
be forgyuen/ and they neuer be brought or ledde
vnto the consent of synne.

DEO GRACIAS

The sayd wretche of syon
Rycharde Whytforde.

THus endeth saynt Augustynes Rule
alone. Imprynted at London in the
Fletestrete at the sygne of the
Sonne by Wynkyn
de worde.

1525.


wynkyn moede

M. 18. 60

93 The rule of saynt Augustyne / bothe in latyn and englysshe / with two exposicyons. And also ỹ same rule agayn onely in englysshe without latyn or exposicyon.

¶ The trãslatour doth aduyse & cõseyll all ỹ disciples of this rule to bere alway one of these bokes vpõ them syth they ben so portatyue / & may be had for so small a pryce.

¶ Unto the deuoute and ghostly reders.

INstaũtly required. vij. yeres ago to translate this holy rule of saynt Augustyne/out of the latyn in to englysshe. I (the rather and more lyghtly) dyd graũt therunto/that I had not before ẏ tyme seen or herde of ony other translacyon/ but that was olde/ scabrouse/rough/ ⁊ not of the englysshe comynly vsed in these partyes. The latyn we dyd set forth/that yf ony of the reders wolde make collacyon of ẏ englysshe vnto ẏ latyn/or of this/ vnto ony other translacyon/they myght haue ẏ lettre redy at hande. And for bycause this rule in the orygynall was fyrst wryten vnto women (as doth appere in ẏ epystles of saynt Augustyne. epl̃a. cix.) And now is wryten comynly as vnto men in ẏ male sexe. We haue directed our trãslacyon indyfferently vnto bothe ẏ sexes/that is to saye/male ⁊ female/men ⁊ women. And where in ony place this comyn edicyon doth dyffre from the origynall: We haue noted ẏ same in ẏ margende with these lettres. a. l. id est alia lr̃a. that is/an other lettre. And vnto the texte or lettre of the rule/ We haue fyrst set our owne poore mynde for the declaracyon of the same lettre. Than doth folowe ẏ fruytfull exposicyon of ẏ holy saynt ⁊ grete clerke/⁊ a fader also ⁊ soueray ne of the same rule: Hugo de sctõ Victore. Whiche we also dyd translate out of latyn in to englysshe. In all we humbly done submytte our selfe vnto correccyon and charytable reformacyon. Besechynge our lorde ẏ our poore labour (after our mynde) may profyte vnto the laude and prayse of our lorde/the encreace of good relygyon/and of our meryte. Amen.

¶ The wretche of Syon Rycharde whytforde.

¶ The exposicyon of saynt Augustynes rule/after the grete clerke and holy saynt/saynt Hugh called de sancto Victore/a chanon of the same professyon/in Parys in the monastery of saynt Victores. And before is the exposicyon of the translatour.

¶ The fyrst chapytre.

Ante oīa fratres charissimi diligatur deus deinde proximus: quia ista precepta sunt principaliter nobis data. Whiche sentence we haue thus trāslated indyfferently vnto bothe the sexes or kyndes/that is to saye/vnto the bretherne and systers of this ꝓfessyon. Dere beloued religyous frendes/ye must before ⁊ aboue all thȳges loue almyghty god. And than ẏ neyghbour. For these cōmaūdementes ben vnto vs pryncypally gyuen. Ye must loue god/ẏ is to saye/ye ought or sholde of duty or ye ben boūden to loue god/so doth that terme must sygnyfye ⁊ betoken. We shewed you that we vary in wordes from other translacyons/bycause of ẏ liberte whiche we spake of in our preface/but the sentēce is all one. For all one is to saye/let god be of you beloued and ye must loue god/that the gospell wyll testyfye/ where whan our sauyour was asked whiche was ẏ gretest cōmaūdement/he answered. Thou must loue god. ⁊c. Ye must here note/that in all this boke of the rule/saynt Augustyne doth entende to bynde the persones of this professyon/fyrst vnto the necessaryes of theyr saluacyon/that is vnto the cōmaundementes/without whiche no persone may be saued/whiche cōmaundementes ben all hooly comprehended in these twayne/ẏ is/to loue god aboue all thynges/⁊ than ẏ

Mat.xxij

Texte.

The exposicyon

Mat.xxij

neyghbour. For vnto these we ben bounde/for they (as he sayth) ben gyuen by god/& pryncypally aboue all cõmaũded vnto vs. After whiche for theyr ferder meryte/he doth bynde them ỹ wyll vndertake & profesſe this rule/vnto certayn coũseyles of ỹ golpels whiche I haue noted in the margent/ſpecially fyrſt vnto the refuſynge & vtter forſakynge of the worlde/& to lyue without propriete in wylfull pouerte/ſeconde to kepe true chaſtite/& thyrdly/lowly to be obedient. The places whã we come therunto/we ſhal ſhewe. And euer whan we come vnto ỹ expoſicyon of ſayt Hugh after the texte/his name ſhall go before as folowyth thus.

¶ Saynt Hugh.

¶ These preceptes & cõmaũdementes thãt here done folowe/bẽ called a rule/bycauſe ỹ by them a fourme & maner of ryght lyuynge/is vnto vs expreſſed. A rule hath that name/bycauſe it may ryghtly rule/ryghtly gouerne/or teche a right. And that thynge that we call a rule/the grekes done call a chanon/wherof all ſuche pſones ben/after ỹ greke name called chanons/that is to ſay/reguler perſones/as gadred togyder in a monaſtery/lyuynge therin canonycally/& apoſtolically after ỹ reguler preceptes of the holy faders that ordeyned ỹ ſame. Unto the whiche reguler perſones is here ſayd by ſaynt Auguſtyn. Hec igitur ſũt: q̃ vt obſeruetis precipimus in monaſterio cõſtituti. These artycles & poyntes therfore that enſue & done folowe we cõmaunde & charge you/that ben conſtytute & ordred in the monaſtery/that ye obſerue and kepe.

Tertius. xij. q. j. nõ dicatis.

¶ Saynt Hugh.

¶ The preceptes & cõmaũdementes of god ben redde vnto vs/bycauſe we ſholde vnderſtande them. And ỹ

whan we vnderstande and knowe them/we shold in
werke & dede accomplysshe & fulfyll them. For yf we
vnderstande & knowe them/& wyll not fulfyll them/
we may drede ỹ sentence of god/wherin is sayd. The
seruaũt ỹ knoweth the wyll of his lorde & mayster/& Luc.xij.
doth it not/shall be beten with many lasshes. Saynt
Paule therfore sayth/that not the herers/but ỹ wer Roma.ij.
kers & kepers of ỹ lawe shall be iustyfyed before god.
Let vs therfore here the holy sacred preceptes of our
moost pyteous & louynge lorde god/& well remembre
his cõmaũdementes/to werke & fulfyll them in dede.
For as sayut James sayth. Who so loketh & lerneth Jaco.j.
well the lawe of moost perfyte liberte/that is ỹ lawe
of Chryst/& constaũtly bydeth therin/not as an obly-
uyous & forgetfull herer/but as a very werker & ful-
fyller therof/that persone in his werke & dede shall be
happy & blysfed. And our lord hymselfe sayd in ỹ gos-
pell. Blessed ben they ỹ done here the worde of god/& Luc.xj.
done kepe & perfourme it. Wherfore you that ben con-
stytute & ordred in ỹ monastery/mekely & lowly take
hede vnto these artycles & poyntes that ben cõmaun
ded you. ¶ Fyrst (sayth he) that ye dwell togyder in The text.
your hous quietly/restfully/& be agreable/& accorde
togyder in all thynges/& that ye haue in our lord one
mynde/one herte/& one wyll. For therunto/& for that
purpose/ye ben gadred togyder in one couent. Now The ex-
ye must here remẽbre chrystyans that I shewed you policyon
before/the mynde of sayut Augustyn is/to ordre his
disciples/fyrst vnto ỹ loue of god/& than of ỹ neygh-
bour. But ỹ loue of god may neuer be had ne knowen
but by the loue of the neyghbour. For he that dayly
seeth his neyghbour (sayth ỹ apostle) and loueth not j. Jo.iiij.

hym/how sholde he loue god/whome he seeth not: it may not be. The loue of god than/begynneth at ỳ loue of the neyghbour/but the loue of the neyghbour can neuer be perfyte/without vnite/peas/& cõcorde/and that in god/so that they be of one mynde/byleue all one fayth/of one hert/that is/that eche loue other for god. And therfore saynt Augustyne here in the lettre doth ordre his disciples vnto vnite/peas & concorde/wherby they sholde come vnto the loue of the neyghbour/& therby vnto the loue of god. And yet ferther to gete that vnite/peas/cõcorde & loue/he ordreth them to haue all temporall thynges in cõmune. For perfyte vnite/perfyte peas/perfyte cõcorde/and perfyte loue can neuer be/where is myne/& thyne. For myne and thyne were the fyrst brekers/sparplers/& dyuyders of vnite/peas/cõcorde/and loue. Wherfore to obteyne and kepe these vertues/he wyll they haue no thynge propre/no thynge of theyr owne/but all in cõmune/in so moche/that no thynge shall they name/ne call propryely theyr owne/as after shall be declared. Now vn to the texte agayn. Primũ. Quopter quod in vnũ congregati estis: vt vnanimes habitetis i domo: & sit vobis cor vnũ et vna anima in dño. Whiche texte after our maner of translacyon is reherced before.

Texte. a.l.vbi. a.l. in dominum.

Saynt Hugh.

The fyrst moneyon that we haue here/is of that vnite & concorde that is in our lorde god. For that concorde & agrement ỳ is betwene wretches to do synne is an euyll & noughty agrement. But the concorde betwene chrystyans to do well/to do good/to folowe iustyce/to serue god/that is a good cõcorde/a holy agrement. This than is the cause why and wherfore we

ben gadred togyder in one couent/that is to saye that in the seruyce of god We sholde haue one spiryte/one mynde & Wyll. And also in god haue ech vnto other one herte & one loue. For it is cõuenyent & necessary/ þ lyth We be gadred in one couent bodyly/We shold also dWell & byde togyder spiritually. For no thynge auayleth vs bodyly to be closed & holden togyder in one hous/yf We be dysperssed & departed in sondre by dyuers Wylles. For I tell you/god taketh more hede vnto the vnite & concorde of the mynde & Wyll/than of þ place or mansyon. Se noW/take hede hoW amonge relygyous persones one mynde/one entent & purpose and one loue in god/sholde couple & knytte all in one. In that therfore sholde We be of one mynde/one Wyll & of one entent to serue god/& to loue god With all our herte & all our soule/and our neyghbour as our selfe. The vertue therfore of concorde is vnto vs necessary/ Whiche vertue thus may be had/yf relygyous persones Whan they come fyrst vnto þ monastery/Wyll at the begynnynge robbe themselfe of propre Wyll/& folloWe our sauyour that sayd. I came not to do myne oWne Wyll. And in an other place. Not as I Wyll fader(sayth he)but as thou Wylt. For that mooste of ony thynge Wynneth & maketh cõcorde & peas. And that is a grete sygne & token of depe mekenes/Wherof obedyence is engendred/and charite/peas/iustyce/With other vertues done therof groWe & encreace. For yf I Wyll do my Wyll/þ thyne/& he his Wyll/there must nedes be diuysyon/there spryngeth & aryseth stryfe & debate/Wrath/enuy/malyce/braulynge & chydynge: Whiche ben þ Werkes of þ flesshe. And(as the apostle sayth)Who so cõmytteth suche iniquitees/shal neuer

Joh.vj.
Luc.xxij.
Gala.v.

wynne ne gete the kyngdome of god. In a congrega
cyon ſome perſones ben euer obſtynate in theyr owne
opynyon/they ſeme wyſe in theyr owne ſight/& dome
ſtande moche in theyr owne fauour. And loke what
they haue ones conceyued in theyr brayne/they wyll
defende it as good reaſon/& than done they fynde ar-
gumētes & reaſons/& done labour in all they can/not
to apply themſelfe vnto other perſones/but rather al
other vnto theyr mynde & fantaſy. And yf they ſe they
can not bryngе theyr purpoſe to paſſe: than ben they
anone moued to contencyon/to braule/chyde/rebuke
and to trouble all the company. Suche perſones ben
comynly diſobedient vnto ỹ cōmaūdementes of theyr
ſuperyour. For oftentymes in them doth reygne the
paſſyon of diſobedyence & impacyence. Theſe pſones
be not apte to kepe peas/vnite & concorde. For after ỹ
Roma.j. apoſtle Paule/they vanyſſhe and renne forth in theyr
vnfruytfull thoughtes & fonde ymagynacyons/and
theyr folyſſhe herte & mynde is ſore blynded. For we-
nynge and ſayenge themſelfe they be wyſe/they ben
proued in dede very foles. For pryde is a grete blynd-
nes of herte: wherof our moder ỹ chirche ſayth. A ce-
citate cordis libera nos dñe. From ỹ blyndnes of hert
good lord delyuer vs. And truly it may be called a gre
te fonde & folyſſhe wyſdome/ony perſone to preferre
themſelfe/& wyl to be aboue all other. Syth ỹ apoſtle
j.Co.iij. ſayth. yf ony perſone among you ſeme wyſe/let hym
be a fole/that he may be wyſe in dede. For ỹ wyſdom
of this worlde/is very foly before god. And after the
doctryne of god/it is a grete wyſdome for a perſone to
iudge & thynke themſelfe vnder all other/& mooſt vn-
Eccli.iij. worthy. The wyſe man ſayth, The more thou art in

dignite or degre/ so moche more make thy selfe lowe/ humble & meke. And our sauyour whan his disciples began to stryue whiche sholde be aboue/ he anone reuoked them vnto concorde & humilite/ sayenge. Who so of you be moost of auctorite/ shall be your seruaunt. And of hymselfe he sayd. The sone of man came not vn to this worlde to be serued/ but to do seruyce/ and to gyue his lyfe for ỹ redempcyon of many persones/ that is to saye/ of as many persones as wyll by true fayth be partyners of his redempcyon. Let vs than that ben relygyous dwell togyder all one in wyll and mynde. For as the psalmist sayth. Ecce q̃ bonum et q̃ iocundū: habitare fratres in vnū. It is very good & profytable vnto the partyes/ & moche pleasaunt vnto our lorde god/ whan a relygyous couent doth byde & dwell all one in herte and mynde. For (I tell you) our fastynge/ prayer/ and all our sacrefyce/ doth not so moche please god/ as our vnite/ loue and concorde. For he sayd. yf thou wylte do sacrefyce/ go fyrst & be reconsyled vnto thy chrystyan broder/ and than retourne and make thyne oblacyon. By the whiche wordes may playnly appere/ that who so hath not peace and concorde/ may in no wyse do vnto almyghty god due and worthy sacrefyce. We sholde therfore depely wey and consydre/ how grete & worthy the vertue of concorde is before almyghty god/ without whiche our holy sacrefyce no thynge pleaseth hym. For whan we come fyrst vnto relygyon/ we done entrepryse & take vpon vs/ to wage batayle and make open warre with the deuyll. And no thynge he fereth so moche/ as ỹ vnite and concorde of charite. For yf we distrybute and dele in almes all that we haue/ he no thynge dredeth that

Matth.v

Mat.xx.

ne fereth it/for he hath no thyge hymselfe. yf we faste and wake neuer so moche/ he careth not therfore/ for he neuer etes/drynkes/ne slepes. But yf we be coupled and knytte togyder by loue and charite/ that he fereth that he dredeth/ than he quaketh. For than kepe we vpon erth/ that he despysed & lost in heuen. Therfore
Cant. vj. is our holy moder the chirche described terryble & fere full lyke vnto ỹ front or vowarde of an ordred batayle. For lyke as the enemyes done drede & fere/ whan they se the front of the batayle well ordred/ well ioyned and apoynted/ so (surely) doth the deuyll shake for drede/ whan he perceyueth that spirytuall persones ben well armed with the harneys of vertue/ & well ordred/ and stycke fast togyder by vnite/ peas/ and concorde. And than doth he moche wayle and mourne/ whan he can not by discorde dyuyde them in sondre. Therfore it is
Psal. lxxv. wryten of our lorde. Factus est in pace locus eius. His dwellyng place is made in peace. And it folowyth in the same place. Ibi confregit potentias/ arcū/ scutum/ gladiū et bellum. That is to saye/ there amonge spirytuall persones/ peace hath broken the powers of wycked spirytes/ and destroyed theyr bowe/ bukler/ swerde and batayle/ that is to saye/ all the army of the deuyll/ his crafty wyles/ deceytes & falshede/ and also all his batayle and furyous assayles. Wherby appereth that vnite/ peace/ and concorde/ done destroye all the army and powers of the deuyll. There folowyth
The text. the texte of the rule. Sit vobis cor vnum/ et anima vna in domino. That is to saye. And haue ye in our lorde one herte/ one wyll/ and one mynde. For it suffyseth not that relygyous persones kepe vnite/ peace/ & concorde eche vnto other in theyr maners & outwarde

conuerſacyon (for ſo done many for drede of punyſſhement / many for carnall affinite or affeccyon) but alſo it muſt be inwarde in the herte / without feynynge. And that for god and in god.

Saynt Hugh.

These ben the fyrſt / tendre / mooſt delycate / & mooſt pleaſaunt fruytes of the ſpiryte / whiche in the begynnynge of our relygyon / we ſholde offre vnto almyghty god. So ben we cõmaũded by the boke of ſappence and wyſdome / ſayenge. Chylde gyue me thyne herte. Pro. xxiij

For we ben fyrſt drawen vnto god in our herte & wyll. yf than we ben perfytly departed from the worlde in our bodyes / let vs in herte and mynde be ioyned and knytte vnto our lorde god. So that we may truly ſaye with the prophete. Mihi autẽ adherere deo bonũ eſt. pſal.lxxij

It is euer beſt for me to clyue and ſtycke faſt vnto almyghty god. For (as the apoſtle ſayth) who ſo clyueth and ſtycketh faſt to god / and conſtauntly dwelleth in hym / is with hym one ſpiryte. Let vs than clyue ſtyll and byde conſtauntly in our lorde / that we may agayne ſaye with the prophete. Adheſit anima mea poſt te. My ſoule and mynde good lorde hath perfytly clyued and conſtauntly byden by thy wayes and commaundementes. Charite dothe departe vs from the worlde / and perfytly ioyne and knytte vs vnto our lorde. Soo than ſhall we haue in god one herte and one mynde / yf we with all our herte / and all our mynde loue almyghty god. For god is charite / and who ſo bydeth in charite / bydeth in god / and god in hym. And bycauſe that charite in true relygyous perſones dothe neuer ſtudy for ſelfe pleaſure ne profyte / conuenyently foloweth in the lettre. j.cor.vj. pſal.lxij.

Of wylfull pouerte. ii.q.i.dilectissimis. Tex.et nō di. Cassian⁹ lib. iii.de istitut. renūciantiū. ca.xiii.

Et nō dicatis aliquid ꝓpriū: sed sint vobis oīa cōmunia. That is. And that ye neyther name ne call ony thynge proprely your owne/ but ẏ all thynge be vnto you cōmune. Before we shewed you how the mynde of saynt Augustyne was to ordre ẏ discyples of this rule vnto almyghty god/ & that in more precyse & perfyte maner/than the cōmune & necessary waye. For(as I sayd) aboue the necessary cōmaundementes/without whiche no persone may be saued/he wold bynde them vnto certayne of the coūseyles of ẏ gospelles. Wherof the fyrst is of wylfull pouerte/contrary vnto propriete

Mat.xix.

Wherof our sauyour sayd. Si vis ꝑfectus esse: vade et vende oīa que possides: et sequere me. Yf thou wylte be perfyte(sayth Chryst) go thy way/forsake ẏ worlde and sell all that thou hast. Take money/spirytuall tresour/for all thȳges temporall. And than folowe me in the path of penaunce by wylfull pouerte/& no thynge haue in proprete/no ne yet ony thȳge name or call proprely thyne owne/but that all be cōmune. Note this well good frende/yf to name ony thynge your owne be agaynst your ꝓfessyon/What is it than to haue/kepe or retayne ony thynge as your owne. Thynke therfore no thynge your owne/not so moche as the clothes ye were/for of them & of all other moost necessary thȳges haue ye but onely the vse/& yet that vse vncertayn/at the wyll euer of your souerayne. But bycause I haue wryten hereof more largely in the seconde parte of our boke made of the.iij.essencyalles of religyon/I leue of and ye shall now here the holy & blessed fader speke.

¶ Saynt Hugh.

¶ We sholde haue no thȳge ꝓpre/ne ony thȳge name or call myne or thyne but synne/of all other thynges

we must saye ours/as our cote/our bedde/our boke/ our hande/our body/our wyll/ & so of all other thynges/excepte (as I sayd) synne/ & excepte our carnall parentes & kynne/as my fader/my moder/syster/broder/vncle/cosyn.&c. of the whiche thynges we may saye myne & thyne/as my synne/my fader.&c. Here now may ye perceyue/how grete differēce is bytwene carnall frendes & spirytuall frendes. For the carnall frendes done diuyde & departe in to propriete/all that before was cōmune. For all thynges were fyrst commune. And the spirituall frendes done put in cōmune that before was diuyded/for before euery persone wout ye monastery had theyr owne parte. The carnall persones done seke/care & study for theyr owne singuler profyte/but the spirytuall persones seke not theyr owne profyte ne pleasure/but the cōmune profyte/ & what may please our sauyour Jesu. This spirytuall kynrede & frendshyp therfore doth more auayle & profyte than ye carnall. For ye carnall frendshyp euer feynteth/fayleth & decayeth. And the spirytuall groweth euer & encreaseth. The carnall hath no thynge but diuisyon & vncertaynte/& ye spirytuall hath vnite & sure certaynte. The carnal frenshyp passeth wt the worlde and ye spirytual remayneth & bydeth for euer. For the spirytuall relygyous persones done here lyue & byde togyder in one hous & one couent/that hereafter they may dwell togyder in ye kyngdome of heuen. We ben (sayth ye apostle) for this tyme present ye childer of god but yet it appereth not what we shall be. We knowe well (sayth he) ye whan our sauyour shal come vnto ye last iudgement/we shall be lyke vnto hym. For than shall we se hym as he is. And saynt Paule sayth/we

j.Jo.iij.

Heb.xiij

haue here no cyte/no dwellyng place/but we done seke & labour to haue ỹ euerlastyng home. Therfore sholde religyous psones haue here no thynge propre/but all cõmune. Men in this world done make partyes/and done gader substaũce/some golde & syluer/some hous & lande/some corne & catell/some a grete name/grete power & possessyons/grete glory/laude & prayse/one geteth one thynge/an other an other thynge/dyuerse psones dyuersly after theyr appetyte. But ỹ porcyon and parte/the londe & lyuelode of them ỹ ben true religyous psones/is god hyselfe our sauyour Chryst Jesu. yf we than wyll haue this parte/yf we wyl haue our lorde god for our londe/our lyuelode/our enherytaũce/we must rendre our selfe suche psones in al condycyons as may be able & worthy to haue suche possessyon/& also to be had of hym in possessyon. yf than we wyll for our enherytaũce haue our lorde in possessyon we must haue no thyng but god/no thynge wout hym. For he suffyseth & is ynough for vs. What psone is so couetous ỹ can not be cõtent w̃ god? And yf we seke & desyre ony thynge els/as golde/syluer/possessyons & rychesse/god wyl disdeyne to be a parte amõge suche partes/for god wyl haue no party felowes/nor yet be a porcyon amonge other partes/he wyl haue all/& be had alone. I wyl not (sayth saynt Jerom) haue myn enherytaũce/as a parte amõge other worldly psones but as ỹ preestes & leuytes of ỹ olde lawe. I am content to lyue vpon ỹ tythes & offryges of ỹ aulter/& to serue our lorde god. yf I haue (sayth he) fode and clothynge/I wyll be therw̃ content/& all naked/poore & bare wyll I folowe the bare & naked crosse of Chryst. For blyssed ben those psones (sayth ỹ gospell) that ben poore in spiryte/that ben poore for ỹ holy ghost/& for ỹ

Jerony.

Hath. v.

loue of god/for the kyngdome of heuen is theyr ryght enheritaũce. And bycause ẏ as longe as we be in this bodyly lyf/ we must nedes haue ẏ is necessary for the same/there folowes in ẏ text. Et distribuat̃ vnicuiq; vestrũ a p̃posito vr̃o/vict⁹ ⁊ tegumentũ.⁊c. That is. Also your mete/dr̃yke ⁊ clothynge/⁊ all other necessaryes/shall be distributed/diuided or assigned vnto eueryche of you by your souerayn. Before we shewed you how saynt Augustyn excludynge all propriete/dothe ordre all ẏ disciples of this rule to lyue all hooly in cõmune/whiche here he declareth. For yf we may haue no ꝓpriete of those thy̅ges necessary/wout whiche we can not lyue in this worlde/moche more it foloweth ẏ no thynge we may haue ꝓpre wout whiche we may lyue. But here appereth that we may not take mete/drynke/clothes/ne ony other necessaryes at our wyl/but by ẏ apoyntment of our souerayn. So is ẏ lettre. Your mete drynke/clothynge/⁊ all other necessaryes shall be delyuered/diuyded/assigned or appoynted vnto eueryche of you by your heed and souerayne.

The tex xij.q.j.n dicatis.

¶ Saynt Hugh.

¶ Our lord ⁊ sauyour wold his chirche shold so be ordred/ẏ some shold be applyed hooly vnto spũalitees/⁊ other some sholde minystre vnto them tẽporalitees/⁊ therfore he wold haue some ꝑsones souerayns/⁊ som to be subiectes. The office of ẏ souerayns is to minystre vnto ẏ subiectes thy̅ges tẽporall. And ẏ duty of ẏ subiectes is to be diligẽt in ẏ seruyce of god/⁊ in thynges spũall/as in redyng/prayeng/syngy̅ge ⁊ cõtẽplacion/⁊ so in psalmes/ympnes ⁊ spũal melody to serue ⁊ please almighty god. And therfore the more they be discharged of tẽporall care ⁊ besynes/ẏ more ben they

bounde to ſerue god in purete of lyf/it is therfore ordey
ned by our lorde/that ſuche perſones as done ſeruyce
in the chirche/ſholde lyue by ỹ goodes of the chirche.
Luc.x. For(as he ſayd hymſelfe)the labourer is worthy his
hyre or wages. Wherfore yf we lyue of ỹ patrimony
and prouiſyon of Chryſt/it is ryght & iuſt that we la-
bour in ỹ ſeruyce of Chryſt. And thā done we receyue
worthely our wages/yt we fyrſt do well & truly our
.thell.iij. labour/therfore ſaynt Paule ſayth. Who ſo wyll not
labour/let hȳ haue no mete ne wages. For yf we ete &
drynke & take wages/& do no labour therfore/we ſhall
ſo moche ỹ more be gylty & ſynful/ỹ we vnworthely &
without deſeruynge done receyue ỹ benefytes of god.
It is neceſſary therfore we ſerue hȳ truly of whome
we ben foūde & done take our wages/yf wout ieoper-
dy of our ſoules we wyll receyue/ỹ by our ſouerayne
is diſtrybuted & gyuen amonge vs. And alſo ỹ we be
ſo moche ỹ more diligent in his ſeruyce/ỹ we receyue
and haue wout grete labours that we nede. For what
meruayle is it/though ſuche pſones as ben occupyed
in tēporall beſynes/ben moche carefull of theyr lyfe/&
in drede of cōſcyence/whan by theyr thoughtes wor-
des or werkes they offend god. For ỹ cuſtome & vſe of
the worlde wyl drawe people/& that ſomtyme in ma
ner agaynſt theyr wyl & mynde vnto ſynne & offence.
But religyous perſones that haue not that beſynes/
ne ſuche occaſyon to ſynne/yf they lyue not more ware-
ly/and be(after theyr name)more religyous & ver-
tuous: ſurely they ſhall moche more greuouſly offend
god than ỹ other/& not wout grete ieopardy of theyr
ſoules ſhall they offend in ſmall fautes & neclygences
wherin ỹ other worldly perſones ben excuſable. Let

vs therfore depely wey and cōsyder wherfore & vnto what entent/fode & clothynge is mynystred vnto vs/ that is/ ẏ we fyrst & princypally sholde seke & desyre ẏ kyngdome of god/ & than ben these temporall necessaryes iustly distributed & ministred vnto vs. How this fode & clothynge w̄ other necessaryes sholde be mynistred vnto vs/ foloweth in ẏ lettre. Non equaliter oībus: qr non equaliter valetis oēs: sed potius vnicuiqꝫ prout cuiqꝫ opus fuerit. That is to saye. Not equally or of lyke porcyon vnto all persones/ for ye be not all of lyke myght & strength. But so rather be it distributed & diuided vnto euery persone/ as vnto eueryche is necessary or nedefull. Where before he sayd ẏ all necessaryes sholde be diuyded/ & delyuered vnto ẏ cōpany by the soueraynе. Here he sheweth vnder what fourme that diuisyon & delyueraūce shold be/ that is to saye/ ẏ neyther ẏ soueraynes sholde be parcyall to gyue after theyr affeccyon/ ne yet the subiectes ony thynge to receyue after theyr owne pleasure or superfluous appetyte/ but ẏ the discrecyon of the soueraynе do perceyue what is very & vnfeyned nede vnto ẏ subiectes/ after the naturall strength of euery ꝑsone/ & therafter gyue them ẏ is necessary. For ẏ whiche reason saynt Augustyne bryngeth auctorite of holy scrypture/ sayenge. Sic enī legitis in actib⁹ apl̄oꝝ: quia erāt illis oīa coīa et distribuebat̄ vnicuiqꝫ/ sicut cuiqꝫ op⁹ erat. That is to saye. For so it is redde in ẏ actes of ẏ apostles/ that thynges all were vnto them cōmune/ and vnto eueryche was dystrybuted as vnto eueryche was nedefull. Now foloweth vpon this last clause ẏ auctour.

Math. v

The text

Act. ij.

Texte.

Saynt Hugh.

¶ This clause ẏ vnto eueryche was gyuen that was nedefull/ is not so to be takē ne vnderstande/ ẏ vnto re

ligyous persones sholde be gyuen that is necessary in suche haboũdaũce ⁊ plente/that in no wyse they shold haue ony maner nede/ but rather to cõserue the body with some payne ⁊ penaũce to serue the soule. For all though it be wryten in the sayd actes of the apostles/ that amonge them was no ꝑsone nedy/ yet we fynde wryten of ẏ holy apostles/that they dyd seruyce vnto our lorde/in hongre/thurst/colde/ ⁊ other incõmodytees. Wherof we may take/ẏ many persones haue more nede in theyr body than in theyr soule or wyll/ as suche persones as for ẏ loue of god haue forsaken themselfe/and with all the myght and strength they can/done also deny and forsake theyr owne naturall disposicyon for the loue of god. Whiche loue(as scrip-
Cant. viij ture sayth) is as stronge as deth/⁊ doth not all onely slake and quenche vnlawfull desyres/but also oftentymes the naturall disposicyons of ẏ body/and naturall affeccyons. For in ẏ fyrst begynnynge of the chirche/chrystyans were not onely content to haue small substaũce/⁊ to lyue with a lytell/but also that(by the haboundaunce of spirytuall grace)they accounted for gretest rychesse that they had no thynge. Good lorde
the trãsla frendes (now I speke my selfe) who so wold now a
tour. dayes thynke grete rychesse no thynge to haue? and yet in very trouth that is the moost haboundaũt rychesse. For no thynge to haue is as moche to saye/as no thynge to wyll/ne desyre to haue in propriete/but without care/thought or besynes to lyue (as we do)
ij. Co. vj. by ẏ prouision of charite. For as scripture sayth(now speketh saynt Hugh agayne) the holy apostles lyued as hauynge noo thynge/and possedynge all/that is to saye/noo thynge reteynynge in propriete/and yet

as lordes and possessyoners of all the goodes and lon-
des of chrystyans. For (as scripture recordeth) they Act.ij.
dyuyded and dystrybuted after theyr discrecyon vnto
euery persone/so that no thynge to haue is gretest ry
chesse. In the boke of Thoby is wryten. Sufficiebat Tobie.v.
nobis paupertas nostra: vt diuitie computarentur.
That is. Our pouerte was suffycyent and ynough
for vs/to accounte for grete rychesse. And the apostle Textus.
saythe. Pouerte with suffycyency is a grete gaynes Pauli habet pietas.i.cultꝰ dei vl' religio in qbꝰ includit pauptas.
or wynnynge. Therfore yf we haue (sayth he) fode
and clothynge/we ben content/but in fode and clo-
thynge we sholde not regarde the wyll of our car-
nall appetyte/but the strengthe of our nature. For j.Tim.vj
oftentymes the carnall appetyte desyreth more than
is necessary. Wherfore in that is sayd in the rule/that
vnto euery persone be gyuen that is nede/a meane
must be kepte that the body may so be nourysshed/
that he may do his duty/and yet be so repressed and
kepte vnder/that he rebell not agaynst the soule/let
nature haue that is necessary/euer auoydynge all su-
perfluite. There foloweth now in the rule. Qui ve- The text.
ro aliquid habebāt in seculo/quando ingressi sunt mo
nasterium: libenter velint illud esse commune. That
is. And suche persones as in the worlde whan they
entred religyon had ony substaūce of worldly goodes
let them gladly wyll/and be content it be commune.
That saynt Augustyne spake/for the opynyon and
mynde of certayne persones/that wolde thynke and
suppose/that all though they myght haue noo pro-
priete in those goodes that they founde in the mo-
nastery/yet wolde they thynke as good reason/they
myght enioye & vse at theyr owne wyll and pleasure

suche goodes as they brought in wͭ them/but ẏ saynt Augustyne wyll not in ony wyse/ ⁊ therfore who so wold so do/shold in very dede be ꝓprietaryes/ ⁊ so(after some doctours)accursed. Now here ẏ exposiciō of Saynt Hugh.

¶ They that in ẏ worlde had goodes/let them gladly be content they be cōmune. So dyd the chrystyans in ẏ begynynge of Chrystes chirche/for it semed vnto them reasonable/ẏ syth they had grace of our lorde in cōmune/theyr worldly goodes ⁊ substaūce sholde also be cōmune/ ⁊ whyle they had one spiryte of god/they shold haue one cōmune purse ⁊ one expēses. And that terme gladly/was well put in ẏ place. For almyghty
ij.Co.ix. god loueth a glad gyuer/a free ⁊ wyllynge herte. We shold therfore gladly gyue worldly goodes/to wynne therby celestyal ⁊ heuenly tresour. For ẏ kyngdom of heuen is worth no more thā ye haue to gyue therfore No thynge than is better chepe to be bought/ne ony thynge so dere ⁊ precyous whā it is had. Two thynges than we must leue ⁊ forsake for our lorde/that is to say/ẏ possessyon of worldly goodes/ ⁊ ẏ wyll/appetyte or desyre to haue ony suche possessyō. Wherof our
Mat.xix. sauyour sayd in ẏ gospel. Who so forsaketh not al ẏ he hath in possessyon/may not be my discyple. And this apperteyneth vnto worldly substaunce. In an other
Lac.ix. place he sayd also. Who so wyll come after me/ ⁊ folowe my lyf/let hym deny and forsake hymselfe. And this apperteyneth vnto the wyll. For it suffyseth not to leue the outwarde goodes ⁊ worldly substaūce/excepte we also leue all cōcupyscence/appetyte/and desyre therof. And therfore saynt Augustyne sayd ferther in the rule whan he had enioyned that all theyr

substaūce worldly sholde be cōmune. And suche persones (sayth he) as in ỹ worlde had none suche substaūce let not them seke ne desyre in the monastery / that they had not / ne were of power to haue without in ỹ world. So is the lettre. Qui autē non habebāt: non ea querant in monasterio: que nec foris habere potuerunt. Wherin ye may perceyue / that not onely sayne Augustyne doth depryue his disciples / and take from them all proprietē / but also he techeth them to be content wt that they fynde / without ferther sekynge of curiosite. For (doubtles) many ỹ haue ben full poorely brought vp / whan they come to plenty / wyll be more curyous than the other of greter byrthe. How be it after

Saynt Hugh.

We they neuer so poore in ỹ worlde without / yet haue they within the monastery / that (for our lorde) they may forsake / that is / the appetyte / wyll & desyre / ony thynge to haue. Scripture therfore commaundeth. Non concupisces. That is / that we shall no thynge coueyte ne desyre. For our lorde regardeth more the affecte & desyre of the herte / than the goodes. So sayth he by the wyse man. Fili / da mihi cor tuum. Chylde (sayth he) gyue me onely thy herte & good wyll / & that suffyseth me. Whiche truly can not be / excepte the carnall appetyte be fyrst put awaye & quenched. For the flesshe & the spiryte can not dwell bothe togyder in one herte. Fyrst therfore we ben cōmaūded to leue and forsake all that we haue. And seconde to forsake also all ỹ we myght haue / & neyther to seke ne desyre ony thyge erthly / that so we than may at more lyberty labour for tho thynges that ben heuenly. And therfore leest suche persones as from ỹ pouerty of the worlde / haue

The text. Exo. xx. Roth. vij. xiij. Pro. xxiij

come to serue god in the monastery/sholde be despysed and yet haue that were necessary/there foloweth in the rule. Sed tamen eorũ infirmitati quod opus est tribuatur/etiam si pauptas eorũ quando foris erant: nec ipsa necessaria poterat inuenire. That is. But not withstandynge/that is necessary or nedefull for them let them haue/all though whan they were abrode/they were so poore/that they coude not gete that was necessary. Here ye may se/that all though saynt Augustyne forbade the poore comers vnto the monastery/to aske or desyre therin ony superfluyte/yet wolde he they sholde haue that were necessary.

The text. a.l. pauperies.

¶ Saynt Hugh.

¶ Wheder they be ryche/wheder they be poore/wheder they be of hygh lynage/or of lowe byrthe/who so euer come to religyon to serue our lorde/it is good reason they lyue vpon the patrimony & prouisyon of our lorde. For the labourer is worthy his wages. Yet for all that (sayth the rule). Non tamẽ ideo se putent esse felices: quia inuenerunt victũ et tegumentũ/quale foris habere non poterãt. Nec erigant ceruicẽ/quia sociantur eis/ad quos foris accedere non audebant: sed sursum cor habeãt/et terrena vana nõ querant/ne incipiant esse monasteria diuitibus vtilia/non pauperibus. Si diuites illic humiliantur/& pauperes illic inflantur. Whiche artycle we thus englysshe/all though the poore as well as the ryche beynge in the monastery sholde haue that were necessary. Yet (sayth ẏ rule) let not the poore thynke ne suppose they be more happy and better at ease/bycause they haue in the monastery fode and clothynge/that is to saye/all maner of bodyly fyndyng/suche as without they were not able

The text. a.l. bona Texte.

ne of power to haue. Ne yet let them stretche out the a ꝓuerbe
necke/ holde vp the cherubyn and countenaunce/ nor
bere themselfe the more hawte or hygh by proude and
malaperte behauyour/ bycause they now be accom-
panyed as felowes with them/ vnto whose presence
whan they were without/ they durst not approche/ ne
presume therunto. But rather let them lyfte vp theyr
herte & mynde vnto spirytuall thynges/ and neyther
seke ne desyre the vayne & transytory thynges of this
worlde/ lest by that meane/ monasteryes and places of
relygyon sholde more auauntage & profyte the poore
persones than the ryche. Yf the ryche persones were
therin made poore & lowe/ and the poore bolne/ swelled
and reared vp by pryde. For so they that before were
poore/ and lyued in labour & penury/ sholde by the mo-
nastery be ryche/ and lyue at ease & pleasure/ and con-
trary/ suche as before had plenty with honour/ sholde
be made lowe by penury and reprofe. Take hede fren-
des what saynt Augustyne sayth. For all though he
wolde the poore sholde want no thynge/ yet wolde he
not they sholde put theyr felicite therin/ as many do/
that set more by ẏ surety of bodyly thynges/ than of ẏ
surete of theyr soules. And many ẏ in pouerte were full
meke and lowe/ curteys/ gentyl & diligent/ whan they
come to plente & surete therof/ wyll be hawte & hygh/
curryssh e & crabbyssh e/ & nought wyll do/ but ẏ they
must nede/ & that w̄ an euyl wyl/ & so where before they
were as beggers/ now they play ẏ lordes & states & loke
not onely to be felowes/ but rather maisters & supiours
vnto them ẏ before had better seruaũtes. That poynt
there/ is notable vnto whose p̄sence they durst not pre-
sume. Perceyue there frendes in how grete reuerence

and honour relygyous persones were had in the olde tyme/ syth vnto theyr presence ꝑ ley & cõmune people durst not come. Wherfore saynt Augustyne excludyge from them superfluous appetyte/ ordreth them vnto the profyte of the soule/ sayenge. Let them haue theyr hertes vpwarde vnto thynges spirytuall/ so that all theyr mynde and desyre be ghostly. And they neyther seke ne desyre the vayne superfluytees & pleasures of the worlde/ lest by that meanes/ that is to saye/ by the desyre & possessyon of erthly thynges/ the place of spirytuall profyte shoide be turned vnto bodyly pleasure.

Saynt Hugh.

For many persones done forsake the worlde/ or rather done seme to forsake the worlde & come vnto relygyon/ not so moche for the helth of theyr soules/ as the necessite and nede of theyr bodyes/ whiche done not honour god/ ne study to please hym/ but rather ꝑ wombe/ theyr owne carnall appetyte & pleasure. Of whiche maner
Phil. iij. of persones the apostle sayth. Theyr wombe is theyr god. And our sauyour in ꝑ gospell sayd vnto suche also
Joh. vj. ye seke me & folowe me/ not for the tokens & myracles ye sawe me do/ but bycause ye dyd ete of my brede and were fedde at my table. The mynde & entent/ the study & desyre/ the felicite & pleasure of suche persones/ is how they may fare well/ be well arayed/ & lyue at ease and pleasure temporally/ to theryssshe themselfe & care no ferther. And therfore bycause theyr mynde & appetyte is set so moche vpon erthly thynges/ they profyte
Mat. vj. not in spirytuall thynges. For as our lorde sayth. They receyue here in this lyfe theyr wages & rewarde. For they done labour & seruyce for temporall goodes/ and therfore theyr wages & mede shallbe temporall. Wher-

fore we that ben relygyous psones/ & done purpose & trust to haue a rewarde spirytuall aboue all thynges tẽporall/ we must (I saye) be very ware & take good hede we lene not to moche vnto ony thynge temporall For we ben spirytuall by our pfessyon/ & therfore we sholde labour princypally for spũall thynges/ & lytell care for thynges temporall. And yf by chaunce we be ryche/ that is to say/ that we haue plente wout want we shold than be moost ware ẏ we reioyce not therof/ ne take pleasure therin. So doth ẏ psalmist coũseyle. Diuitie si affluant nolite cor apponere. Yf rychesse (sayth he) haboũde/ do not wylfully apply your hert and mynde therunto. For we shold haue all temporall thynges in vse onely/ & for nede/ but ẏ spũall thynges sholde we haue in desyre of hert. For ẏ swetnes & spirytuall felynge of our lorde in the herte of a spirytuall psone/ is a thynge meruaylous & grete/ whiche often tymes he hydeth from them that done moost hertely loue hym. He hydeth it (I saye) for ẏ tyme of this lyf/ but after it shall appere & fully content ẏ persone. So sayth ẏ prophete. Satiabor cũ apparuerit gl'ia tua. I shall (sayth he) be fully satysfyed and cõtent/ whan thy glory lorde shall appere & be shewed vnto me. Of the whiche glory ẏ apostle sayth/ no eye may se it/ no eere may here it/ ne ony herte thynke it/ whiche our lorde hath prepared & ordeyned for his louers. That plente than/ that rychesse/ that company/ and full contentacyon sholde be our felycite & pleasure. There foloweth in ẏ lettre. Nec erigãt ceruicẽ. &c. As before/ ẏ is by ẏ strayte lettre. Nor let them lyfte vp or stretche out ẏ necke/ whiche is a prouerbe/ & signifyeth pryde.

Psal.lxj.

Psal.xvj

j.Co.ij.

¶ Saynt Hugh.

¶ To stretche out ꝯ necke is a sygne of pryde. If heuen were not a place cõuenyent for ꝯ proude aũgels/ how may the monastery be a place cõuenyent for ony proude persone. For though ꝯ place of relygyous persones be holy/the habyte holy/the werkes/exercyses and maner of lyuyng holy/yet a lytell patche of pryde marreth all togyder/destroyeth all/loseth all/and maketh all without fryte or meryte/& therfore note well the cõmune prouerbe/pryde hath a fall. Wherfore the prophete prayed vnto our lord. Non veniat mihi pes superbie. Good lorde (sayth he) let me neuer haue a fote of pryde. An euyll metall is pryde to make a fote of/& therfore the prophete shewed why he axed ꝯ petycyon lest he shold slyppe & fall. Ibi ceciderũt: qui operant iniq̃tatẽ. For there (sayth he) done they fall that done werke iniquite & synne. Expulsi sũt/nec potuerũt stare. They were euer and euer shall be expelled & put out of all places of pleasure/bycause they had no myght nor power by theyr owne frowardnes to stande & byde in perfeccyon: from heuen the aũgell/& man frõ paradyse fell by pryde. Than fye on pryde fye. For therby all ꝯ werkes & exercyses of religyon ben made nought/& clene wout profyte. And contrary the same werkes & labours what so euer they be/ben by meke nes very frytable & moche meritorious. For ꝯ meke persones/ben ꝯ scolers of our lorde. Scripture sayth. Docebit mites vias suas. He wyll teche ꝯ meke persones his wayes. And in an other place. Emittit fontes in cõuallibus. He sendeth out foũtaynes of freshe water in the valeys/that is to saye/he gyueth grace vnto meke persones. For they lose not theyr good labours/bycause they put not from them the keper and

Nota.

psal.xxxb

psal.xxxb

psal.xxxb

psal.xxiiij

psal.ciij.

nouryssher of al vertues/that is mekenes. And forby cause(after ẏ gospell)they syt in ẏ lowest place/⁊(after ẏ prophete) they chose to be as abiectes in ẏ hous of our lorde. Therfore doth he exalte them/and make them honourable. So he promysed in ẏ gospell. Oīs qui se exaltat:humiliabit̄. Et q̄ se humiliat:exaltabit̄. Euery persone ẏ exalteth hymselfe/shall be brought lowe. And who ẏ done make themselfe meke ⁊ lowe/shall be exalted. And in an other place. Almyghty god doth resyst ⁊ withstande proude persones. And vnto ẏ meke he gyueth his grace. And thus an ende of the fyrst chapytre of the rule ⁊ the exposicyon therof.

Lu.xiiij. p̄s.lxxxiij

Lu.xviij

Jaco.v.

Amen.

¶ The seconde chapytre of the rule/with the exposicyon of the same.

Rursum etiā illi qui aliq̄d esse videbātur in sc̄lo: nō habeāt fastidio fratres suos. Qui ad illā sanctā societatē ex paupertate venerūt. Magis aūt studeāt/nō de parentū diuitū dignitate:sed de pauperū fratrū societate gl̄iari. In englysshe we saye thus. And agayne for them that semed to be of substaūce or worshyp in ẏ worlde/let not them dysdeyne theyr felowes/that frō pouerte came vnto that holy cōgregacyon: but rather let them study ⁊ desyre to reioyce ⁊ take pleasure/not of the dignite ⁊ estate of theyr ryche kynne ⁊ noble blode/but of the cōpany of theyr poore felowes. Whan saynt Augustyne had ordred them that came poore in to religyon/now he putteth also an ordre for them that came ryche therunto/that lyke as ẏ poore sholde not wexe proude/bycause

they haue now that they had not before. So the persones ryche/or of hygh degre/sholde neyther disdeyn them ꝑ were poore/nor yet take ony more vpon them ne loke the more to be set by for theyr goodes or kynne And therfore saynt Augustyn sayth not/those ꝑ were ought worthy/ꝑ is to saye/that were of worldly substaūce or of degre/but he sayth/those ꝑ semed so to be as though he ment/that ꝑ persones were not in dede ony thynge worthy/for ꝑ worldly substaūce or carnall kynrede/all though vnto worldly persones they seme so to be. For the persone is not to be extemed/valured or praysed for ony thynge transytory/wherof is no surety/but the very valure & goodnes of euery persone stādeth in ꝑ thynge that is of substaūce & surety/that is vertue & good lyuynge. For whether they be ryche/or whether they be poore/yf they be of lyke vertu/they ben felowes/& therby bothe ryche & honourable.

Saynt Hugh.

Suche persones as haue come vnto the company/cōgregacyon & cōmune lyuynge in ꝑ monastery/must with grete diligēce be ware they haue not eche other in dysdeyne by ony comparyson/as bycause that one in ꝑ worlde was more ryche than an other/or of greter byrth/more hygh in offyce/rome or dignite/more wyse/more cūynge/or better lerned. For the apostle
1.Cor.1. sayth. Our lord god dyd chose ꝑ moost lowe persones of poore lynage/& that were moost despysable/& that bycause no frayle persone sholde reioyce & set by them selfe in his syght & presence: nor ony myghty persone reioyce of his power: nor the wyse of theyr wysdom/nor yet ꝑ ryche of theyr rychesse. For in god is no parcialite of persones. For our lord is euer one & the same

in all that duely done prayse his name/ and call vpon hym by meke prayer. Well than ⁊ conuenyently ben we cōmaūded by the rule/ that we sholde not reioyce ne take pryde of ẏ dignite of our ryche kynne/ but rather sholde we be glad of the company of our poore felowes in the congregacyon. For he that in his owne glory was ryche/ was for vs made poore ⁊ bare/ ⁊ he dyd vouchesafe to accompany hymselfe/ not with the riche/ but w̄ poore ꝑsones. And therfore (to reanswere his kyndnes after our maner as we may) we ben agayne made poore for hym/ ⁊ that also for our owne profyte. For vnto ẏ poore ⁊ meke in spiryte he promysed the kyngdom of heuen. To reioyce than or boste of rychesse aperteyneth vnto ẏ vanite of the worlde/ but to reioyce ⁊ be glad of pouerte/ apperteyneth vnto the beatitude ⁊ blysse of heuen. There foloweth than in ẏ lettre. Nec extollātur si cōmuni vite aliq̄d de suis facultatib⁹ cōtulerint: nec de suis diuitijs magis superbiant quia eas monasterio parciuntur: q̄ si eis in sc̄lo fruerentur. Whiche we thus englysshe. Nor yet let them yf they gaue or brought ony goodes vnto ẏ comynty/ loke to be preferred/ to haue thanke/ preemynence/ rule/ gouernaūce/ offyce/ rome/ or dignite/ or ẏ more to be cherysshed/ or set by therfore: nor yet be proude of theyr rychesse/ bycause they gaue them vnto the monastery/ more than yf they had in the world enioyed ⁊ vsed them at theyr owne wyll ⁊ pleasure. Many termes haue I there set forth to expresse this one terme extollantur. Whiche neuertheles the other translacyon full well englyssheth/ to be enhaūced. yet do we more expresse the thynge. For ofte it happeth ẏ suche persones as brynge goodes w̄ them/ wyll loke

Math.v.

The text.

to be preferred in tho thynges ꝑ we spake of/or other lyke/whiche yf they do/they lose bothe theyr goodes & meryte/for of god shall they haue no thanke/ne yet of theyr company but a lytell. For it must nede than seme that by theyr goodes they rather made prouysyon for themselfe/than to vse ony charite vnto god/or vnto theyr poore company.

¶ Saynt Hugh.

¶ Of the sentence ꝑ gothe before/wherin saynt Augustyn forbyddeth ꝑ ryche to disdeyne the poore. And of this sentence ꝑ also wyl they take no pryde of theyr almes done vnto ꝑ monastery. We may se & perceyue two kyndes/or two maners of pryde. The one carnal the other spirytuall. For to dysdeyne pouerte/& to reioyce of hygh blode/apperteyneth vnto ꝑ flesshe/vnto the bodyly parte/for ꝑ is moche vsed amonge the seculer people of the worlde. But to reioyce & take pryde of the werkes of mercy/is spirytuall vaynglory & pryde whiche destroyeth & corrupteth many religyous persones/wherfore ꝑ spirytuall pryde is more perylous and more to be dredde than ꝑ carnall. For to reioyce & take pryde of a good werke cometh of a hygh mynde and grete stomacke. And ꝑ hygher he clymbe/ꝑ more ieoperdous is the fall. Our lorde therfore in ꝑ gospell
Math. bj byddeth. Whan thou dost almes (sayth he) let not thy lyfte hande knowe what thy ryght hande doth/so ꝑ thyne almes be done pryuely/& he ꝑ seeth in preuyte wyll rewarde the. By the ryght hande is ment well doynge in due maner/and good purpose. By the lyfte hande/a desyre of worldly thanke or prayse by pryde. By these wordes than ben we monysshed & warned/that whan we do a good dede/we haue not mynde ne

desyre to haue it knowen/for prayse & elacyon of hert for yf we do/we shall surely haue no rewarde of god. Now folowyth how grete & perylous this synne of pryde is/where is sayd. Alia quippe iniquitas que- The text.
cũq; in malis operib⁹ exercetur/vt fiant: supbia vero: bonis operibus insidiatur/vt pereant. For of a surete euery other iniquite or synne what so euer it be/is exercysed in euyll werkes to bryngе them to passe/but pryde lyeth in wayte also for good werkes/to cause them to perysshe & come to nought. That is to saye/that man by all other synnes is assayled & tempted to do euyll & amysse/but pryde doth not onely tempte & moue man to do euyll/but also to lose ỹ meryte of his good dedes. As by example/yf religyous ysones kepe themselfe from all ỹ actes & dedes of synne/as to preferre themselfe in rome or offyce/or to maligne agayst ony person/& so lyue peasfully & restfully frõ synne/& than cõtrary/gyue them to mekenes/charite/fastyng watche and prayer/w̃ suche other: than this synne of pryde is besy to cause suche persones to reioyce & take vayne glory therin/& so to lose all the meryte therof.

Saynt Hugh.

By the sentence before wryten appereth ỹ pryde is more euyll than ony other synne. For it blyndeth the persone/& rauysheth the tyght mynde & iudgement. And it is odyous & hateful bothe to god & man. For as scripture sayth. Initiũ oĩs peccati supbia. Pryde is Eccli.x.
heed and begynnyng of all synne. For pryde is fyrst in werkyng of synne. And last remayneth in cõsyete assayle & wstandyng therof. For whan ỹ deuout seruaũtes of god haue vanquysshed and ouercome all other synnes/and done begyn to clymbe vnto the heyght of

vertue/yet shall they haue cōtynuall batayle wͭ pryde whiche pryde/excepte they also vaynquysshe ⁊ ouerthrowe/all theyr labour in ẏ other synnes is voyde ⁊ without fruyte/we must therfore whan we do good dedes outwarde/kepe well ⁊ warely ẏ inwarde hert from pryde. For no dede can be vnto god pleasaunt by pryde. The wyse man therfore sayth. With all custody ⁊ due garde kepe well thyne herte/for therof procedeth ⁊ cometh lyfe. For ẏ herte in all lyuynge thynges/is the fyrst that hath lyfe. There foloweth than.

Proū.iiij

Et quid ꝓdest dispgēdo dare pauperib⁹/et pauperē fieri: cū aīa misera supbior efficit diuitias cōtempnendo/q̄ fuerat possidendo. And what auayleth it to sperpoyle ⁊ dele goodes vnto the poore/⁊ so in worldly rychesse to be made bare ⁊ nedy/yf the wretched soule be more proude in despysynge ⁊ forsakynge of ẏ rychesse than it was in ẏ possessyon ⁊ vsynge of them at wyll. This is a reason of persuasyon/whiche saynt Augustyne maketh for the reason before spoken/prouynge that to forsake rychesse/⁊ than to be proude therof/is a grete foly/⁊(as the cōmune prouerbe sayth)a pryde without a ꝓfyte. And yet we may perceyue/as well by saynt Augustyne as by our owne experyence/that suche persones there haue ben/that whan they had lefte ⁊ forsaken theyr goodes/and full well bestowed them to come vnto religyon/yet haue they after reioyced ⁊ somtyme bosted what goodes they forsoke/ferre more than euer they dyd boste(whan they had possessyon of them) what or how moche goodes they had.

The text. a.l.dispergere dādo

Wherfore after Saynt Hugh.

It no thynge auayleth vs to forsake our goodes/excepte we also forsake our selfe. For our sauyour sayd

not/blessed be they that ben poore in goodes/but they (sayth he)ben blessed that ben poore in spirite/that is to saye/poore for ỹ holy ghost. For vnto them of ryght apperteyneth the kyngdome of heuen. Euery persone sholde of reason be rather meker than prouder/of the despysyng & forsakyng of worldly goodes. And better were it/they had kept them styll in ỹ worlde/than after in the monastery to be proude of ỹ gyuynge or departynge of them. Lyke wyse therfore as ỹ vertuous persones & good deuout soules ỹ for the loue of Chryst done gyue theyr goodes in almes/therby to were the more lowe & meke in herte/ben for them the better & more gracyous: so ben they that ben proude & enhaunsed therby moche ỹ worse & more mysserable. Unhappy than is he/that by ỹ path & maner of vertue wyll nawe & go vnto vyce & myschefe/& where he myght wynne meryte & reward/wyll renne hedlonge in to payne & turment. For the nature of pryde is/that the hygher he clymbeth/the lower he falleth/& the more he reioyced in selfe appetite & vayne pleasure/ỹ lower he lyeth in payne & woo. Now sayne Augustyn after he had reproued these vyces/doth agayne returne vnto vnite/peace & concorde wherw̃ he began/sayenge. Omnes ergo vnanimiter et concorditer viuite/et honorate in vobis deū inuicē/cuiꝰ templa facti estis. All you therfore lyue togyder restfully/of one mynde and agreably/& in your selfe eche vnto other amonge your selfe/do you honour vnto almyghty god/whose temples & mancyons ye now ben made & ordeyned. That is to meane/that syth ye by holy religyon ben the holy temples of our lorde (so sayth sayne Paule. Templum dei sanctū est quod estis vos. The temple of god

Matth.v

Tertus.

j.Co.iij.

(sayth he) is holy / & ye chrystyans ben the same temple) Ordre than your lyf so / that he may dwell in you that is / that ye be of one herte by loue / of one mynde / and one wyll / of one assent by concorde & vnite. And yf ye wyll do vnto our lorde due honour & pleasaunt / do fyrst amonge your selfe due honour eche vnto other. A lyke lesson our lorde gaue of loue / whiche loue euery where is coupled to honour impartably. In that
Joh. xiij. (sayth he) shall ye be knowen & proued my dysciples & louers. yf ye loue entrechaungeably / that is to saye yf ye loue eche other / it must nede than folowe / that yf we loue eche other for god / we shall therin mooste euydently proue / that we ryghtly and duly done loue god. Ye remembre we shewed you before the mynde of saynt Augustyne is all to brynge the dysciples of this rule vnto the loue & honour of god / by the meane due therunto / that is / the loue of the neyghbour / whiche here now he proueth. For after he had shewed the meane vnto the perfyte loue of the neyghbour / to be vnite / peace / and concorde / and the meane therto / by leuynge and forsakynge propriete / and to lyue all in cõmune / and yet the fourme also of the lyuynge in cõmune / and the lettes therof. How that lyuyng is meritorious / and how not / he now here returneth agayne vnto the remembraunce of the same vnite / as is sayd in the lettre before. For the due & perfyte contynuaunce wherof / & for to enduce the dysciples vnto the seconde counseyle of chastyte / he ordreth them fyrst vnto prayer as followeth / whiche ye shall here after the expesycyon of this forsayd texte by

Saynt Hugh.

¶ Than done we lyue togyder agreably / and in con-

corde/Whan we haue in our lorde one mynde and one wyll. For so is wryten of the chirche of Chryst/in the fyrst begynnynge therof. Erat eis cor vnum/et anima vna in domino. They had one herte/and one wyll in our lorde. Jn that he sayth in the lettre vnanimiter/that is/that we sholde lyue togyder/and be all of one mynde/that apperteyneth vnto the wyll. And where he sayth concorditer/that is/agreably and in concorde/that apperteyneth vnto religyous maners/condicyons & behauyour. This than is ỹ ryght ordre of lyuynge/fyrst that in a congregacyon there be one wyll/& seconde lyke maners/lyke behauyour. Those persones than ỹ wyll lyue in relygyou agreably/& in concorde/they must haue one religyous mynde/that is to leue and forsake all euyll maners/all frowarde condicyons/so that they be not out of ordre/ne without disciplyne & religyous behauyour/lest they trouble theyr felowes & company. Than must they wey and consydre all theyr actes & dedes/all theyr speche and wordes/all theyr gesture and behauyour/& generally all theyr hole lyfe: so that in all they agre and be lyke vnto theyr cõpany. Bycause therfore that many persones/whan they haue lefte ỹ worlde/wolde lyue in relygyon after theyr owne wyll and mynde/and some also in theyr actes and dedes wolde take synguler wayes/and haue appetyte to seme precyse aboue other. Therfore sayth the rule. Oēs vnanimiter. &c. as before/whiche texte with the text also before/this holy saynt expowneth agayne of newe. Wherin ye may note good chrystyanes the grete zele and charite of this holy saynt/and other olde auctoures that gaue suche dylygence and laboure/to haue the rule

Act.ij.

Texte.

Texte.

Texte.

Nota.

knowen clerely/ & therafter kepte. I grete dyfference
betwene them in the olde tyme that kepte the rule/ &
them of whome I spake of vnto you in our preface/ þ
done hyde & kepe the rule from þ disciples of þ same.
Syth than this saynt was soo dylygent/ it shall no
thynge greue vs to shewe agayne his mynde/ and to
premytte agayne the very lettre. So it wery not you
The text. to rede it agayne/ & study well þ same. Nec extollan-
tur/ si cõmuni vite aliquid de suis facultatibus cõtu-
lerint: nec de suis diuitijs magis superbiãt quia eas
monasterio pareiunt: cp si eis in seclo fruerẽtur. That
is (as we sayd before) And yf they gaue or brought
ony of theyr goodes vnto the cõmune lyuynge/ let not
them take þ more vpon them therfore/ ne loke to haue
preemynence or rule/ or þ more to be set by/ nor yet to
were proude ne plume of theyr rychesse/ bycause they
gaue them vnto þ monastery/ more thã yf they had in
þ worlde enioyed & vsed them at theyr owne pleasure.

¶ Saynt Hugh.

Better were it to kepe theyr goodes styll in þ worlde
than so to depart them vnto the monastery/ that they
presume & were proude of them. For yf they in theyr
owne mynde be enhaũced by pryde/ they be therby in
dede ouerthrowen/ and haue a grete fall. For who so
euer in that they well do were proude therof/ in the
same waye they stũble/ wherin they seme to go forth
and profyte. For a good dede done w̃ pryde/ dothe not
promote ony plones towarde blysse/ buth rather pey-
seth & weyeth them downe vnto payne. That soule
than is happy & gracyous/ that may saye w̃ the pro-
Psal.cxxx phete. Dñe non est exaltatũ cor meũ: neq; elati sunt
oculi mei: neq; ambulaui in magnis/ neq; in mirabi-

ibus sup me. That is. Good lorde my herte is not exalted by inward pryde/nor myn eyes or lokes ben enhaunced by ony proude gesture. And I haue not also walked amonge grete persones/that is/I haue not supposed my selfe felowe vnto them that ben grete in worldly power. Nor yet haue I walked in thynges meruayllous aboue my selfe/that is/I haue not thought/nor iudged my selfe more holy/more wyse or more vertuous than I am. The exposycyon of

Saynt Hugh.

CHappy surely ben those persones ꝑ haue not pryde hydde in theyr hertes/nor yet shewed outwarde in theyr bodyes/neyther in theyr habyte/clothynge/or araye/nor yet in theyr werkes/nor wordes/countenaūce/gesture/nor ony other behauyour. And also yf they walke not amonge grete psones/that is/yf they repute and suppose not themselfe felowes vnto them that ben of noble byrthe & grete power/bycause they gaue theyr goodes vnto the monastery: or yet ꝑ more wyse and polityke/bycause that in this offyce or that rome/they haue saued moche/and ben very profytable. And yf also they haue not walked aboue them selfe in thynges meruaylous. That is/yf they haue not had ony appetyte or desyre to seme meruayllous and synguler/eyther in good religyon/holy lyfe/or in other vertues/gyuen of god. For fewe persones ben/that in these thynges ben not somtyme moued. Notwithstandynge to auoyde all suche temptacyons of pryde/the seruaūtes of god shold euer thynke of them selfe the worste/and suppose themselfe moost lowe & moost vnworthy/and by no meanes shold they exalte theyr owne myde/but rather by all mekenes represse

Eccli.iij. it. So is the coũseyle of ẏ wyse man. Quanto maior es: humilia te in om̃ibus. The more thou arte in substaũce ⁊ reputacion/the more lowe ⁊ meke make thou thy selfe. For ẏ sentence that foloweth/is moche to be

Texte. fered ⁊ dredde. Alia quippe iniq̃tas quecũq̃: ĩ malis operib⁹ exercetur/vt fiant. Supbia v̄o bonis operib⁹ insidiatur/vt pereant. That is. Euery other iniquite or synne what so euer it be/is exercysed in euyll werkes to brynge them to passe/to bry̅ge them to purpose ⁊ effecte. But pryde lyeth also in wayte of good werkes/to cause them to perysshe ⁊ be lost. Our mynde is before.

¶ Saynt Hugh.

¶ Auaryce is not exercysed ⁊ put in vse/but in euyll werkes/no more is lechery/and lykewyse of all other vyces. But pryde lyeth in wayte to slee ⁊ destroye the

Lu.xviij. good werkes. The pharisey therfore lost all his good dedes/bycause he w̄ pryde bosted what he had done. Saynt Augustyn therof sayth. There ben some persones that of ẏ contempte ⁊ despysynge of vayne glory/done moche more vaynly reioyce therof. And lyke wyse some that of the forsakynge ⁊ despysyuge of rychesse/ben therby enhaũced/⁊ the more vaynly stered

Textus. vnto pryde. Wherof it foloweth in ẏ lettre. Et q̃d prodest dispgẽdo dare paupib⁹ ⁊ pauperẽ fieri: cũ aĩa misera supbior efficit̃ diuitias ꝯtẽpnendo: q̃ fuerat possidendo. That is. And what auayleth it ony persone to sperpoyle ⁊ dele rychesse vnto ẏ poore/whyle ẏ wretched soule ⁊ mynde is made in despysynge of rychesse more proude than it was in the possessyon of them.

¶ Saynt Hugh.

As though saynt Augustyne sholde breuely ⁊ playnly saye. What sholde pouerte auayle with pryde? For

better is a meke ryche persone/than the proude poore And better is a meke synner/than a wilde lyuer/and proude therof. The seruauntes therfore of our lorde must be circūspecte and ware of themselfe. Fyrst that they do none euyll/and than they be not neglygent of well doynge. And euer be ware that of the good they do/they take no pryde. For than ben our good dedes surely & truly good/whan we euer preserue and kepe them in humilite. And than also ben we veryly poore with Chryst/yf we(for his loue)be meke & lowe. And than shall be sayd of vs. Beati paupes spū:qm ipsorū est regnū celoy. Blessed be the poore in spiryte/for the kyngdome of heuen is theyrs. Math.v.

There folowth than in the lettre. Omnes ergo vnanimiter et cōcorditer viuite/et honorate in vobis deū inuicem: cuius tēpla facti estis. That is. All you therfore lyue togyder one in wyll/and agreably of one concorde. And in doynge honour & reuerence eche vnto other amonge your selfe/do you honour vnto god/whose temples & dwellynge places ye now ben made by religyon. Texte.

¶ Saynt Hugh.

¶ Vouerte and mekenes done engendre and bryngе forth charite. And charite doth nourysshe vnite & concorde. And vnite & cōcorde done make vs ỹ temples & dwellyng places of our lord. And so we truly done honour god/whan we lyue in vnite & concorde. For than done we shewe we in dede that we ben the true disceples of Chryst/whan we kepe ỹ vnite & concorde of ỹ charite of Chryst. So he sayd hymselfe in ỹ gospell. In hoc cognoscēt oēs quia discipuli mei estis: si dilectionē habueritis adinuicē. In that(sayth he)all the world shall knowe that ye be my disceples/yf ye haue vnite Joh.xiij.

peace/ loue & concorde eche vnto other. Thus endeth the seconde exposicyon of saynt Hugh/ vpon these last clauses. Now folowyth ỳ lettre. Orationib⁹ instate/ horis et tempor⁹ cõstitutis. That is. At the dyuyne seruyce of god be you present/ and with constaũt dylygente gyue hede therunto in the due houres & tymes appoynted & assigned. That terme instare ioyned vnto the datyue/ dothe signyfye a cõstaũt bydynge with diligence/ or violence/ wherby saynt Augustyne wylleth that we shall not (without a reasonable cause) be absent from diuyne seruyce/ ne yet startynge therfrõ/ but bydynge therby with diligent attencyon. At this forsayd texte after some bokes begynneth a chaptre/ but we done not so vse it/ & therfore I folowe not that waye. But I thynke/ that where (as we sayd) saynt Augustyn began w̃ the loue of god/ & of ỳ neyghbour and now returnynge therunto agayne/ he hath cõcluded the loue of the neyghbour in vnite and cõcorde/ he wolde also cõclude ỳ loue of god in due honour & reuerẽce. For loue wout honour & reuerẽce is childynes: so done babes loue theyr faders & moders. And honour wout loue is mockery: so dyd ỳ iewes honour Chryst. Saynt Augustyn therfore cõcludyng the loue of god/ wold he shold be duly honoured/ & that is principally (as in outwarde behauyour) by diuyne seruyce/ whiche he wold also were done w̃ all diligẽce & due meane in due tyme/ and due place. Whiche circũstaũces done here after folowe/ as ye shall perceyue by the places. Fyrst he begynneth w̃ the diligence/ the presence/ in comynge therunto: seconde w̃ the tyme: thyrde with the place: & fourth with ỳ due meane & maner therof. It semeth also ỳ saynt Augustyn doth here cõuenyently

ordre his disciples vnto prayer. For whan he had depryued them of all ꝓprete/ & ordred them to lyue all in cõmune/ he wold now shewe them what for theyr lyuynge they shold do/ wherunto they sholde be boũde/ that is to praye. And ẏ instaũtly to care therfore/ to ordre themselfe & prepare them w̃ all diligence therunto and byde stedfastly therby/ for the fyrst. For ẏ seconde to kepe the due houres & tymes appoynted: whan the bell rynges/ leue all ẏ may be left/ & with haste go to ẏ quere/ & there byde w̃ contynuaũce. Euery necessite is to be consydred. For this due houres and tymes now here holy Saynt Hugh.

¶ Before ẏ due houres or tymes appoynted to praye is ꝓuysyon & diligence/ worthy thanke/ & so merytoryous. In due tyme & houres appoynted to praye/ is obedience/ duty/ & bonde. And to passe ẏ due houres & tyme/ is negligency/ & so worthy paynes & punysshement. Prayer therfore sholde be well & often vsed/ bycause it is ꝓfytable. And the more instaũtly & feruently sholde we praye/ bycause almyghty god dothe promyse vnto vs therfore grete reward: suche as neyther eye may se/ ere may here/ nor yet hert can thẏke/ whiche our lord hath ordeyned for them ẏ done loue hym. Our lorde wyll not his rewarde be lytell set by/ nor seme so lytell worth/ to be gyuen and had without labour or diligence. For a precyous & pleasaũt rewarde requireth a diligent & louynge labourer. He sayd therfore in ẏ gospell. Petite/ et accipietis: querite/ et inuenietis: pulsate/ et aperietur vobis. That is. Axe you with stedfast fayth/ & ye shal haue your peticyon: seke you by dylygent labour with stronge hope/ & ye shall fynde that ye seke fore: knocke you by perseueraũce &

j.Cor.ij.

Mat.vij

contynuaūce with charite / & the gates of heuen shall be open / ye shall se & perceyue parte of his swetenes. For I tell you the kyngdome of god / is not promysed vnto lusbes & lubbers / ydle / dull / & negligent persones / but (as scripture recordeth) the kyngdome of heuen doth suffre violence / & the violent & feruent persones done rauysshe & take that kyngdome. Almyghty god loueth instaūce / request in prayer & importunite. And syth the reward promysed is so grete / the desyre & labour therfore / shold not of reason be lytell or small. For the desyre & appetyte of ỹ persone shold be accordyge vnto ỹ valure of ỹ reward. And all though almyghty god seme not to here our prayer at ỹ fyrst tyme / all though we sygh & wepe and praye full hertely / yet shold we not leue so / but rather axe styll on / seke styll knocke styll / for there haue we occasyon of perseuerāūce & instaūt request / and with importune clamour and crye to sue styll / & neuer gyue ouer tyll we haue our desyre and peticyon. And yf peraduenture we perceyue or suspect that our cōscyence be defouled by ony vnclene or vicyous dede / worde or thought / let vs not therfore gyue ouer our sute / & leue our prayer / but rather turne our sute & occasyon / or mater of prayenge vnto contrycyon / and with contynuall lamentacyon / let vs humbly beseche the mercy of our maker / by the intercessyon & helpe of our blessed lady / and other holy
Mat. xv. sayntes. And yf we after the example of ỹ woman of chanance / perseuer & byde styll constaūtly in prayer / doubte we not / we shall obteyne the mercy & grace of our maker / whiche shall rectyfye & correcte all our errours / sanctifye & clense all the fylth of our vices / and appease & rest all our troubles. For he is faythfull and

iuste / and wyll accordynge to his promesse remytte and forgyue all our synnes / & walshe vs clene from all the inquinamentes and fylthes of the same / yf we with dylygent mynde and herte wyll call vpon hym by contynuall prayer. And that relygyous persones sholde bothe secretely and quyetly praye / there folowe-weth in the lettre. In oratorio / nemo aliquid agat nisi ad quod factum est: vnde et nomen accepit vt si forte aliqui: et preter horas constitutas: si eis vacat et orare voluerint: non eis sint impedimento / qui ibi aliquid agendum putauerint. In the oratory / chirche or place of prayer / let no persone do ony werke or besynes but praye. For therunto the chirche was made and ordeyned / and therof hath the name of an oratory. And the cause therof is / that yf ony persones / besyde theyr duty / and besyde the houres appoynted haue leyser and wold praye. The other persones that in the chirche wolde do ony labour or besynes / sholde not vnto them be impedyment / nor let them to praye. In this place your olde translacyon dothe erre. For there is sayd / that suche persones as wolde praye in the chyrche at voyde tymes / sholde not lette theym that sholde werke there or laboure: where the mynde of the lettre / is contrary. How be it the latyn / as for gramatycall construccyon / wolde serue bothe the wayes: and that I thynke caused your olde translatour to set the same sentence indyfferent also in englysshe / and so made it ferre more blynde than the latyn. For the reason of the processe / wyll not suffre the sentence otherwyse to be / than after the mynde of our translacyon. In the whiche sentence ye may perceyue ỹ thyrde artycle that we put of prayer / that

Texte.

a.l. ager voluerit.

The new translacyō xlij. distī. oratoriū. et in ora-rio.

is to saye/the place. For ꝑ very due place of prayer/is the chirche or chapell/or ony other oratory/or place halowed by a bysshop. And in defaute of suche place halowed/ony other place principally deputed & appoynted therunto/is the cõuenyent place of prayer. I saye not naye/but in euery place ye may praye/but your duty sholde be sayd euer in the chirche/except cause of necessyte. And in ꝑ chirche sholde none other werke be done/but (as the rule sayth) onely prayer. Whiche for ony worldly besynes sholde not be letted. Therfore our sauyour droue out from the temple all byers and
Mat.xxj. sellers/sayenge vnto them. My hous shall be called the hous of prayer. And that he dyd to teche ꝑ people that in the chirche shold no werke be done but prayer. For euery chirche is buylded for that entent & purpose
De.xxbiij only/that people therin sholde praye. For the chirche (as scripture sayth) is the hous of god/& the porte or gate of heuen. Therin synners ben reconsyled/& iuste persones sanctifyed and made holy. There diuyne seruyce is done vnto our lord. And ꝑ holy celestyall sacramentes ben there mynystred. Of whiche place Salo-
j.Re.biij. mon sayd. Good lorde/yf thy people be cõuerted from iniquite/and do praye & make vnto ꝑ peticyon/at thy sanctuary & in thy chirche/thou wylte (good lorde of thy goodnes) here gracyously/& graũt theyr peticyon And ꝑ wylte also forgyue all theyr synnes. And therfore we sholde wt mooste diligence take hede/& be ware that no thynge be done in ꝑ chirche of god/that sholde offende the presence of his dyuyne magestie/nor yet let ony persones that wolde therin praye. Now than we sholde praye in the chirche/folowyth in the lettre.

The text. Psalmis et ympnis cum oratis deum: hoc versetur

in corde qđ ꝑtertur in ore. That is. And whan so euer ye praye & serue god with psalmes/ympnes/or other duty/ let euer the same thynge be remembred in your hertes/that is vttred/spoke/or songe by your mouth This artycle is prncypally spoken for them ꝑ vnderstande what they synge or rede. Notwithstandynge so it apperteyneth vnto you ꝑ be vnlerned/that ye remembre(in as moche as ye can)that ye sange or sayd/this psalme or this verse/& that the other syde or your felowe sange or sayd the ryght verse to reanswere you. Here now ye may se ꝑ fourth artycle I spake of/that is/the meane and maner of prayenge/ whiche sholde euer be wt due attencyon & hede. Not so ꝑ your mynde sholde be actually euer vpon ꝑ mater ye synge or saye for ꝑ passeth your power/ it suffyseth it be virtually therupon/that is that ye in ꝑ begynnynge purpose & entende to your power to haue mynde onely vpon our lord & his seruyce/& that ye wylfully by good remembraūce chaūge not therfrom. And yf by chaunce your mynde be alyenate & from your seruyce/ vpon other vayne or vnlawfull maters: as soone as ye perceyue the same/ ye must leue & forsake all those thoughtes/ what so euer they be/for the tyme of your seruyce/ all though they were neuer so good/& returne agayn vnto your fyrst purpose/ ꝑ mater(as I sayd)of your seruyce. For no thynge sholde ye wylfully & by apoyntment haue in mynde(for the tyme)but that alone. yet yf your mynde agaynst your wyl or purpose were distracte & clene from your seruyce/ so that ye wyst not whether ye sayd or songe it or no/ but onely by custom/ course/or by them ye sayd with or songe: yet be ye not boūde to saye it agayne/ but to set in agayn where ye a.l.bore.

kynde your selfe/excepte the distraccyon were notably moche/as ꝑ more parte or very nere. The sure waye therfore is/fyrst (as I sayd) to begyn well w̄ a hole mynde & good wyll of cōtynuaūce. And than to vse of purposed custome to call your mynde many tymes in your seruyce/vnto ꝑ matter of ꝑ same/& neuer of wyll to chaūge therfrō. And somtymes by holy & religious gestures to excyte & stere your deuocyō/as by knockes of cōpūccyon vpon your brest/lyftynge ꝑ eyes or handes/& all as pryuely as ye can vnto our lorde alone.

Saynt Hugh.

¶The mynde of them that serue god in the chirche sholde agre w̄ the voyce or wordes/that they may say
1.Co.xiiij with saynt Paule. ℣allā spū psallā et mente. That is. I wyl synge or saye w̄ my voyce. And I wyl ther with synge also or saye w̄ my herte & mynde. Pertynacy & stydfnes of mynde in prayer/is moche meritorious & fruytfull/ꝑ is whan we praye w̄ our mouth & also done remēbre in mynde & thynke in our hertes the same. For oft we praye whan our mynde is other wyse occupyed/so ꝑ we remembre not the same selfe thynge we synge or saye. But surely our lorde hereth not theyr prayers/that of purpose careth not/ne take hede what they praye/whiche notwithstandynge happeth ofte by ꝑ temptacyon of ꝑ ghostly enemy. For he knoweth well ꝑ fruyte & profyte of prayer. And therfore by ꝑ enuy & malyce he hath vnto vs/ꝑ we sholde obteyn of our lorde ꝑ grace of our peticyon/he putteth vnto our myndes many troublous cogytacyons/to ꝑ purpose ꝑ he myght drawe our mynde away from ꝑ prayer/and we therby lose ꝑ fruyte & profyte therof. Agaynst whose malyce we must haue grete cōstancy

of mynde/so ẏ the more we ben assayled w̄ troublous thoughtes/the more myghtyly our mynde be fixed in our good purpose. For vnto ẏ purite of prayer moche auayleth that we in euery place/in euery tyme flee ⁊ auoyde all euyll ⁊ occasyon therof. And ẏ we neuer be ydle/neyther in vayne cōmunycacyon/in herynge or tellynge of tales/nor in vayne/wanton/or vycyous disportes/but that we walke(as ẏ prophete sayth)⁊ go forwarde in the lawe of our lorde/and that we accustome our selfe to serche ⁊ lerne his testymonyes ⁊ trouthes w̄ al our hertes ⁊ wylles. For doubtles those thynges ẏ we of custome done moost vse to do/moost vse to speke/moost vse to here/must nede moost redyly ⁊ moost often come vnto our mȳde/⁊ as best acquaynted/lengest ⁊ moost surely remayne therin. There foloweth than in the lettre. Et nolite cātare/nisi quod legistis esse cantandū. Quod autē nō ita scriptū est vt cantetur:non cantet̄. And neuer coueyte you to synge but that ye knowe by auctorite sholde be songe. And yf ony thynge be ordeyned not to be songe/let it not be songe. This sentēce also apperteyneth vnto ẏ maner of prayenge. For in ẏ seruyce of the chirche some thynges ben ordeyned to be songe/some to be redde/some to bothe. We may not therfore in prayer folowe our own fantasy/but ẏ ordynaūce of the chirche by auctorite.

Ps. cxviij.

Textus.

The text.

¶ Saynt Hugh.

¶ It becometh not the songe ⁊ seruyce of ẏ chirche to be done in dyuerse maners/after the mynde ⁊ ymagynacyon of many chaūgeable and newfangled persones/but ẏ it be stedfast of one generall vse. And kepte accordynge vnto ẏ tradycyon/cōmaūdementes/wrytynge ⁊ ordynaūces of the prelates and holy faders of

the chirche/that by ỹ holy ghost haue ordred ỹ same. And lykewyse of other laudable customes of religyon in euery monastery/Whiche ben made/ordeyned and contynued by auctorite/& With discrecyon & Wysdom And yf it be necessary to chaunge ony suche customes or to make ony statutes or iniunccyons of neWe/that shold not be done hastely ne hedely/ne of lyght brayne Without delyberacyon/ne yet of Wyll and pleasure/ ne after the iudgement or Wyll of tWo or thre alone/ but by the hole chapytre. And as the more parte of ỹ senyours/Wyse & discrete persones done determyne/ so let the statute/decre & ordynaunce be made and stablysshed. And euer in all suche decrees or determynacyons/let them folowe more the auctorite and example of ỹ chirche/than theyr owne reason or Wyll. For euer/What is done of auctorite/is done of obedyence and humylite. And that is done of reason and Wytte/ is done many tymes of presumpcyon. And therfore all that is done in religyon/sholde be done With grauite/delyberacyon/and counseyle. The holy apostle Paule sayd of hymselfe/vnto the example of all rely-
ij.Co.j. gyous persones. ¶ neuer vsed (sayd he) ony lyghtnes or baryaunt myndes/to saye at one tyme/thus it is/or thus ¶ Wyll do: and after at an other tyme to saye contrary/thus is it not/or so ¶ Wyll not do. It is than neyther good honesty/nor relygyous/lyghtly or hastely to chaũge ony thynge of substaũce Without good coũseyle/and Wyse delyberacyon. And thus an ende of the seconde chapytre of your rule/and the expolicyon.

¶ The Wretche of Syon Rycharde Whytford.

Here begynneth the thyrde chapytre of the rule.

CArnem vestrã domate ieiunijs / et abstinẽtia esce et potus: quantũ valitudo permittit. That is. Ye shall also correcte & rebate your flesshe and body by abstynence and fastynge from mete and drynke / as moche as your helth & strength may suffre and bere. Here sayntAugustyn begynneth to ordre ỹ disciples of this rule vnto ỹ seconde essencyall of religyon / that is the seconde principall bowe of professed persones. Chastite. For in the two fyrst chyppytres (as ye haue seen) he dothe entreate of wylfull powerte. Now here he entreateth of chastite / & that in the ordrynge of his disciples therunto. Whiche ordre standeth chefely in these thre poyntes. Abstinence / abiection & solytude / that is auoydynge of all lyght & wanton company. For comynly those persones ben called solytary / that done lyue alone wout company. But how alone trowe you / & without what company? Truly without the company of mysordred persones. For who so doth accompany themselfe with a multytude of aungels / or aungelycall & holy persones / they done lyue in mooste hygh & restfull solytude. And therfore sayntJerom & many other holy persones dyd moche desyre to lyue in a holy couent. Syth than chastite standeth groundly in these thre poyntes / it must neede folowe ỹ ruyne and vtter destruccyon of chastite cometh of ỹ cõtrary / that is to saye / fedynge of the body / vayne apparayle of the same / & wanton company. For these ben ỹ mortall enemyes of chastite. Agaynst whiche thre / saynt Exposy.

Augustyn doth arme (by doctryne) his disciples/en-
Texte. treatyng fyrst of abstynence/& sayenge. Rebate you &
brynge lowe your body/as moche as ye may bere/not
hyndrynge your helth. The body must be corrected by
fastyng/but not oppressed. How may ye knowe what
the body may bere without domage or hurt of helth:
Surely frendes by many experyences. Ye must often
tymes assay to faste/and to forbere somwhat of your
wyll & pleasure/so ỳ some payne & grefe ỳ body haue
therby/& els it is no faste/for the faste standeth not so
moche in takynge fewe meles: as in takynge lytell w̃
moderacyon & good maner/without hastynes or gre-
dynes/& in forberyng dyuersitees of metes/drynkes/
and of those dyllhes that ben delycate & pleasaũt. And
that may ye proue by the texte that folowyth/whi-
che ye shall here after the exposycyon of

Saynt Hugh.

Gala.v. ¶ The flesshe euer stryueth agaynst the spiryte. And
the spiryte agaynst the flesshe/& therfore lest the con-
cupyscence of the flesshe sholde preuayle & ouercome ỳ
spiryte/holy spirytuall persones by ỳ vertue of ỳ spi-
ryte/must depresse and holde vnder the frayle concu-
Texte. pyscence of ỳ body. But this terme/as moche as helth
wyll suffre/doth cõmende discrecyon/the moder and
maystres of all vertue. For those thynges ỳ ben good
of themselfe done clerely perysshe & come to nought/yf
they be done wout discrecyon. So moche than (sayth
Texte. the rule) sholde euery disciple of ỳ same rule punysshe
& kepe lowe the body/as ỳ helth therof wyl permytte
and suffre/and as nature may bere. For who so wold
punysshe ỳ body aboue due mesure/they done rather
slee than punysshe ỳ body. And contrary/yf they che-

ryſſhe & fede the fleſſhe more than nede is / they done agaynſt themſelfe nouryſſhe an enemy. So therfore ſhold the body be nouryſſhed / ỹ it may be able to ſerue & do all dutyes. And ſo ſholde he be holde vnder / that he rebell not ne waxe proude. In all abſtynence / this ſholde alway be obſerued / that byce / & not ỹ vertue & ſtrength of nature be quenched. The lettre. Cū autē aliquis nō poteſt ieiunare: nō tamē extra horā prandij aliqd alimentor̄ ſumat / niſi cū egrotat. That is. And yf ony of you may not faſte / yet ſhall they take no fode beſyde meletyme / but whan they ben ſeke. The diſcyples of this rule muſt (after ſaynt Auguſtyn) kepe in theyr fedynge / that is to ſaye / etynge and drynkynge thre pr̄cypal poyntes. The fyrſt is / ỹ they no thynge excede in qualite nor quātite of fode / whiche bothe ben conteyned in the texte before. Where is ſayd they ſhall abſteyne as moche (with diſcreeyon) as nature may bere. Than dothe folowe of reaſon / they may not in quantite / take ouer moche fode / & alſo for the qualite / that they deſyre no delycates / more for pleaſure than for nede: in ỹ reſtraynynge than of theſe twayne / that is to ſaye / moche fare / many dyſſhes & deyntyes ſtandeth the keppynge lowe of the body / as for one parte / & that for the mooſt chefe parte. The ſeconde / that is to ſaye / the tyme of fedyng / is conteyned in this preſent text. Where is ſayd / that no diſciples of this rule ſhall ony fode receyue out of ỹ due houre / & that all though they may not faſt / by ỹ wordes of whiche text / playnly appereth that ſaynt Auguſtyne by this terme faſte meneth rather the forberynge of mete / than of meles. For he wyll ỹ ſuche perſones as may away withall / ſholde be ſmall feders / & to be content w̄ what ſo euer

Jo. caſſia. nus li. iii de inſtitut renūcian tium. ca. xviij. Expoſy.

they fynde before them. The other ỹ may not bere the labours of religyon/Without more large fedyng/or ỹ can not away With gros fare/may (by this text) fede more largely/& drynke (With mekenes) that may conforte them: so alway they take it in due tyme. For the kepers of this rule/may not be lyke vnto beestly persones/nor yet vnto Worldly persones/that done ete & drynke at euery houre & tyme Whan they Wyll. But We must kepe ỹ very due tyme assygned. And that is With you/Whan your chapitre is done/& the houre of terce: to take a lytell repaste/rather to refresshe than to fede nature/& therfore ye may take ỹ tyme but very lytell/& be cõtented w̃ one kynde & maner of mete/as yf ye take browes or potage/ye may not take flesshe. And yf ye take colde flesshe lefte ouer euen (for hote flesshe is neuer serued that tyme/but vnto the seke) ye may not take browes ne potage/& yf ye take egges or butter/be cõtent With one alone/& so of all other. The seconde tyme of fedyng is at dyner from grace be sayd in the couent/vnto grace be sayd in the churche/& lyke Wyse at souper. Tymes of drynkyng ben also/from ỹ fyrst sygne or pele vnto euensonge vnto ỹ last. And frõ the fyrst pele vnto collacyõ/vnto ỹ last: at Whiche two tymes no maner of mete may be takẽ/but onely brede & drynke/as vpon fastyng dayes. We haue herein ben very lõge/bycause We haue seen this poynt of ỹ rule in many places ferre ouerpassed. The thynde/ỹ is to say of the place of fedynge/shall folowe after ye haue here vpon herde

Saynt Hugh.

¶ The mooste princypall vyce of all the. viij. princypall vyces/is glotony. For ỹ temptacyon & assayle of this vyce/is exercysed in very small thynges/and of lytell

valure. For Adam ẏ fyrst man was not tẽpted to ete ony precyous mete/but a poore apple. Nor yet Esau to ete a plouer/but a poore messe of potage. And our sauyour hymselfe was not tẽpted to ete flesshe or delicate fode/but bare brede alone. Of this vyce ben thre maners/or thre kẏdes. One is/whan fode/that is to saye/mete or drynke/is taken immoderately beyonde due mesure. The seconde/whan very delycate & deyn ty fode is desyred. The thyrde/whan ẏ fode is taken out of due tyme. Out of due tyme I suppose/ony tyme before the houre of terce be done. For before ẏ tyme becometh not ony religious persones to take ony fode excepte they ben seke. The seke ꝑsones may take fode in ony houre. For vnto the seke is no lawe appoynted but vnto them that ben not seke/& done not faste ẏ due houre we appoynt/from ẏ houre of terce vnto ẏ houre of sexte. And for them that done faste/from ẏ houre of none forth/at ony cõuenyent tyme. For syth ẏ apostle Paule cõmaũdeth all thynges to be done honestly/& after due ordre: relygyous persones sholde not onely obserue & kepe in theyr fedynge due temperaũce/but also the due tyme & houres appoynted. For religyous persones must alwaye auoyde all occasyons. And no thynge it becometh them that sholde be vnto all other fourme & example of perfeccyon/to be founde in theyr owne lyfe reprouable. The lettre. Cum acceditis ad mensam/donec inde surgatis: quod vobis secũdũ consuetudinẽ legitur: sine tumultu et cõtentionibus audite/ne sole vobis fauces sumãt cibũ: sed & aures esuriant verbũ dei. That is. And whan ye be set at ẏ table/ye must cõtynually vnto ẏ tyme ye ryse therfrom gyue good eere/and without noyse or cõtencyon/take

j.Co.xiiij

Jo.cassianus li.iiii. de instituť. renũciantiũ.ca.xvii.

a.l.nec sole.

a.l.ꝑcipiant.

good hede What (after your cuſtome) is redde among
you / that not onely your mouth take mete / but your
eeres ⁊ herynge: do alſo honger ⁊ deſyre the Worde of
Expoſy. god. Here is the thyrde poynt I ſpake of / required vn
to the fedynge of relygyous perſones / that is to ſaye
due place / ⁊ that is the table in ỹ fratour. For yf they
kepe the precepte before immediate / that they take no
fode but at mele tyme. It muſt nede folowe by this
Texte. lettre. Whan ye go to the table ⁊ ben ſet therat: that ỹ
ſame table is the due place of fedynge / Wherby dothe
playnly appere / that to ete goynge aboute (as chuder
done ⁊ gredy labourers) is moche agaynſt diſcypline
and the good maner of religyon / ⁊ that all though it
were wtin the fratour / ⁊ in due tyme alſo: moche more
yf it were done in ony other place without ỹ fratour.
For at mele tyme they muſt all / not onely take theyr
fode ſyttyng at ỹ table / but alſo take good hede What
is redde: ⁊ none may ryſe from ỹ table wout ſpeyall
lycence openly axed in the myddle of ỹ fratour / ⁊ that
alſo for a nedefull cauſe / excepte ỹ ſeruytour: and yet
may they take no fode in ỹ mele tyme / except a very ⁊
vnfeyned nede / and that euer by lycence / as before is
ſayd. For the ſeruytours may take repaſte euery day
faſtynge ⁊ other dayes / after ỹ houre of none / ⁊ before
the fratour grace / excepte they toke theyr mixtū / and
brekefaſt before in the tyme therof / ⁊ yet may they af-
terward at the latter dyner / or other Wyſe (as ſemeth
conuenyent) make an ende of theyr dyner.

Saynt Hugh.

Tho perſones done honger the Worde of god / that
haue deſyre ⁊ pleaſure to here it. For many perſones
done here many holy leſſons / ⁊ yet they go away ther

from voyde & Without fruyte or pfyte. For they haue none affecte/no desyre/ne pleasure therin/they fele no sauour therof. For What so euer they here/they soone forgete/it cometh in at ỹ one ere (as ỹ cõmun sayenge is) and gothe out at the other/& therfore they ben not worthy to here that they here. Where contrary/those that done honger and thurst iustyce/ben blessed of our lorde/& for theyr reWarde they shall (sayth scripture) be full fedde and satysfyed. And Why shall they be so fedde? bycause they fyrst had honger & desyre. That honger than & desyre of goodnes/causeth the persone to be after fedde & satysfyed. Fyrst than must the relygyous psones prepare & ordeyne theyr hertes & myndes to honger & desyre the Worde of god/& than Wyll his grace be present/and visyte & comfort them w̃ his swetnes/& refresshe them With his sauour & taste/so that they shall haue delectacyon & pleasure in his charite. Wherof is sayd. Quã dulcia faucibus meis eloquia tua: sup mel ori meo. That is. How moche more swete ben thy Wordes (lorde) vnto my soule/than is hony vnto my mouth? and agayne. Thy lawe (good lorde) & doctryne is better & more precyous vnto me/than ony sum of golde or syluer. We shold therfore not onely syt at the bodyly table & receyue the fode of ỹ body/but also at ỹ spirytuall & heuenly table of our lord/and there receyue the fode of the soule. For spirytuall persones shold euer haue more delectacyon & pleasure in the fode of the soule than of the body. But whan so euer holy scripture and spirytual doctryne is redde amonge them/they sholde thynke veryly that is spirytuall fode/sente vnto them from our lorde to refresshe theyr hertes/ỹ they feynt not in theyr iourney of this

Mathy.v.

ps.cxbiij.

Ibidem.

lyke/& to make them also stronge & myghty to resyst ỹ temptacyons of the fende/the ieoperdyes of ỹ worlde and the assayles of the frayle flesshe. This fode sholde religyous persones alwaye honger & desyre without cesynge/ỹ they myght say w̃ the prophete. In corde meo abscondi eloquia tua: vt nō peccem tibi. That is. I haue hyd as precious treasure/& locked vp thy holy worde in my hert/lest I sholde offende thy gracyous goodnes. Who so euer dothe hyde & close vp ỹ worde of god in theyr hertes/shall therby nourysshe and fede theyr soules in vertue. For ỹ worde of god is ỹ quycke and lyuely fode of the soule/whiche defendeth ỹ soule from the deth of synne/& also ledeth the soule vnto lyf
Ecclxbiij. eterne & euerlastynge. The lettre. Qui infirmi sunt ex pristina consuetudine: si aliter tractantur in victu: nō alijs molestū esse debet: nec iniustū videri eis/quos fecit aliqua ꝙsuetudo fortiores. That is. And yf suche persones as of olde custome ben feble/weyke or diseased/ben other wyse entreated/& other wyse prouyded fore/than the other persones that ben hole/& by ỹ vse of hardnes ben more stronge in nature: let not the hole persones grudge/ne ony thynge be greued therwith/nor thynke it wronge/or contrary iustyce that they so haue. Whan saynt Augustyne had assygned vnto the dysceyples of this rule the due fourme of fastynge/as well in ỹ qualite & maner of metes/as in ỹ quantite & porcyon therof/& also for ỹ due tyme & place/he dothe here in this lettre except suche plones as of good reason may be accepted accordynge vnto ỹ comune lawe/that is to saye/seke & feble persones/vnto whome no certayne lawe of fedynge is appoynted. And yet bycause ỹ some persones may be in a cōmunalte/ỹ haue

not alway charitable consyderacyon / & therfore wyll grudge to se theyr felowes be more cherysshed than they ben: saynt Augustyn doth here labour to appease suche persones by good reason / wyllynge þ euery persone without parcialite / sholde be serued accordynge vnto necessite and nede. The reason shall folowe / after

Saynt Hugh.

¶ The hole persones sholde by no meanes grudge ne be dyscontent / whan they se the seke persones mercyfully & charitably entreated / but rather bycause they ben hole & stronge / they sholde kepe more straytly the rygour of abstynence for themselfe / & for the seke also. And so sholde they bere charitably by cõpassyon & pyte the imbecillite & feblenes of theyr felowes. The texte. Nec illos felicriores putẽt: quia sumũt quod nõ sumũt ipsi: sed sibi potius gratulent / quia valent qõ nõ valẽt illi. That is. Nor yet sholde they thynke the feble persones more happy or better at ease / bycause they haue that they haue not / but rather sholde they reioyce & be glad of themselfe / & thanke god / that they ben able to do / that they be not. Here doth saynt Augustyn shewe the reason I spake of / Why þ hole persones sholde not grudge at the cherysshynge of þ seke / that is / bycause they ben more happy / & better at ease that ben hole & stronge wt̃ harde fare / than they ben þ ben seke & feble with al delicates & welfare / all though þ gloton þ maketh his bely his god / wolde suffre grete payne to fare well. Expoſy.

¶ Saynt Hugh.

¶ For fastynge is better than fedyng / fastyng is vertue / & fedynge is of feblenes. They therfore may reioyce & thanke god / that of his gyft & grace they haue suche heith & strength / wherby they ꝓfyte in vertue

and go forth / & be content with cõmune fare / without
desyre of delycates or plenty. For the lesse desyre & ap-
petyte they haue vnto pleasure / the more strayte and
perfyte is theyr lyfe / & they more happy & blessed. For
Mat. vij. our sauyour sayd: the harde path and strayte waye /
ledeth moost surely vnto blysse. Let them than moost
ioye & be glad / that (for our lord) may lyue moost hard
ly. For the harde lyfe dothe slee synne / and quenche all
carnall pleasure. Bredeth & multyplyeth vertue / con-
forteth the herte / & maketh the soule hardy and bolde
agaynst all enemyes / & lyfteth it vp towarde heuen.
The lettre. Et si eis qui venerũt ex moribus delica-
a.l. habet tioribus ad monasterium: aliquid alimentorũ / vesti-
tiã stra- mentorũ / operimentorũ datur: quod alijs fortioribus
mẽtorũ. et ideo felicioribus / non datur: cogitare debent quibus
non datur: quantum de sua seculari vita / illi ad istam
descenderunt: cuius vsq; ad aliorum / qui sunt corpore
a.l. fortio- firmiores: frugalitatem peruenire nequiuerit. That
res. is. And yf vnto suche persones as haue come in to the
monastery from delycate educacyon and tender bryn-
gynge vp / ony fode / clothynge / or other necessaryes
be gyuen / that vnto ỹ stronger persones be not gyuen
Whiche persones / in that they be stronger / ben more
happy and better at ease / let not them grudge therat /
but rather let them cõsydre and wey / how lowe they
came downe / that lefte & forsoke theyr seculer lyfe of
pleasure / to come vnto this lyf of hardnes / all though
they be not able to attayne vnto suche profyte and la-
Exposy. bours / as other that ben more stronge in body. Fyrst
(ye may perceyue) saynt Augustyn dyd excepte from
the rygour of fastynge all seke persones / & shewed the
reason therof. Here he dothe also excepte tendre perso-

nes that haue ben brought vp in welth and pleasure as ben the chylder of states/gentylmen and ryche folkes/whome he wolde not exclude from relygyon/all though they myght not awaye with harde fare/ne grete labours/but he wolde they sholde be entreated accordynge vnto theyr nede: so he cõmaunded in the begynnynge of this rule/that all persones sholde not haue lyke entreatynge/but euery persone as nede requireth. And the reason therof folowyth in the lettre/ as ye shall here after your

Saynt Hugh.

¶The reason why the delycate persones sholde be otherwyse entreated than theyr company/is bycause they came downe so lowe/and therfore sholde they be suffred and borne/not for theyr hygh blode honoured/ but for theyr necessyte fauoured/as folowyth. Nec debent velle omnes/quod paucos vident amplius actipere: non quia honorantur/sed quia tolerant. Quare? Ne contingat detestanda peruersitas: vt in monasterio: vbi (quantum possunt) fiunt diuites laboriosi: fiant pauperes delicati. That is. Nor yet all the hole company sholde desyre to haue/that they se a fewe psones haue aboue them/whiche thynge they so haue/not bycause they ben had in more honour/ reuerence/or fauour: but bycause they ben more suffred and borne. And why sholde they not haue all in lyke? Leest therby sholde happe or fall a grete peruersyte and abhomynable dysordre/that in the monasterye where (vnto theyr strengthe and power) the ryche and noble persones/sholde be laboryous/ and alwaye occupyed: the poore persones be made delycate and ydle. ¶This is the reason that I

Variant verba in originali

Exposy.

spake of/Why all persones shold not be serued in lyke/ for than Wolde the poore persones of harde educacyon Waxe delycate and ydle. For delycate fare Wyll soone make ꝑ persones ꝑ Were not vsed therunto slouthfull & dull/& the more vnable to labour & do theyr duty. And cõtrary/good Welfare Wout superfluite/Wyll make ꝑ tender persones more strõge/Wout Whiche they Were not able to perfourme theyr due labours. And so this rule doth suffre ꝑ tender persones to haue delicates/& vnto the harder persones dothe forbede them/& that is/bycause they shold all be labourers. For saynt Augustyne Wyll not that ony ydle persone be of his rule/ excepte the sicke/for the tyme.

Saynt Hugh.

It is (doubtles) moche detestable & hatefull/that poore persones there be made delycate & ydle/Where the persones of grete byrth/& large possessyons/done coueyte & desyre to be labourers/& to kepe abstynence. And yet (more harme is) that is ofte seen in many monasteryes. For many ꝑ in the Worlde Were ryght noble & ryche/done in the monastery lyue ꝑ more poorely therfore/& ben glad to be abiecte & set at nought. And contrary/many ꝑ in the Worlde Were vyle creatures/ Wretches/beggers & of moost lowe byrth/Wyll in the monastery loke to haue honoure/reuerence/preemynence/& take more vpon them than ony other psones. Whiche thynge (as is sayd) is very detestable/& to be abhorred. For they renne by ꝑ brode Waye vnto euerlastynge payne/Where the other done go by ꝑ strayte & narowe path vnto Joye & blysse eterne. The lettre. Sane quẽadmodũ egrotantes necesse habent minus accipere ne grauẽtur: ita & post egritudinẽ sic tractãdi

sunt: vt cui⁹ re creentur/etiã si de humillima scki pau-
pertate venerũt/tanq̃ hoc illis ꝯtulerit recentior egri-
tudo: qđ diuitib⁹ anterior cõsuetudo. That is. And yet
as it is necessary for the seke persones to kepe dyete ⁊
take ẏ lesse fode/lest they be greued ⁊ hurt: so is it con
uenyent/that after theyr sekenes they be so entreated
and cherysshed/that ẏ sooner they may be recouered.
And ẏ all though whã they came in to religyon/they
were in moost depe pouerte of the worlde/as though
theyr late sekenes ⁊ dysease sholde put them in suche
case of tendernes/as dyd the ryche ⁊ noble persones
theyr fore vsed custome. Here saynt Augustyne dothe Exposy.
except from the rygour of fastynge the thyrde maner
of persones. For the fyrst were the seke persones. Se-
conde ẏ persones of delycate educacyon ⁊ tendre bryn-
gynge vp. The thyrde here/ben those ẏ haue ben seke
and ben not fully recouered/whiche persones ben co-
mynly tendre a good whyle after theyr sekenes/and
therfore had nede of the more cherysshynge ⁊ good en-
treatynge/for els they myght soone fall agayne in to
sekenes/⁊ so be in worse case thã before. But yet wyll
not saynt Augustyn/they take ony custome therin/as
after is shewed in ẏ lettre/whiche ye shall here/after
your expositour holy Saynt Hugh.
¶ Some infirmytees ⁊ dyseases ben rather hyndred
than cured by fedynge/⁊ than is it necessary the seke
persones take lytel fode/lest they hyndre nature/⁊ yet
whan ẏ sekenes is cured/⁊ the persones weyke ⁊ fe-
ble/they must so be seen to/that they may the sooner
be recouered. And in this maner of entreaty ⁊ cherys-
shynge/may be no parcialite/no difference bytwene ẏ
poore ⁊ the ryche. For the same tendernes is caused in

the poore persones by sekenes/Whiche was in theyr
che & noble persones by vse & custome of theyr educa-
cyon. And who so be mercyfull vnto ŷ nedy/almyghty god wyll be mercyfull vnto them. For he sayd hym
Hath.v. selfe. Blessed be the mercyfull persones/for they shall
gete and wynne mercy. And holy saynt John sayth.
Joh.iij. Who so seeth & perceyueth his broder in nede/& dothe
close his bowelles frō hym/that is to say/doth with-
drawe from hym compassyon and pyte: how may the
charite of our lord and fader abyde and dwell in hym:
as though he sayd: he hath not charite. yf we than
wyll haue the charite of our lorde and fader/we must
exercyse and werke charite vnto our company. And
yf we so do/we shall (doubtles) do hym seruyce/that
Mat.xxv in the last iudgement shall saye vnto vs. I was seke
and ye dyd visyte and conforte me/and therfore this
shall be your rewarde. The possessyon of the realme &
kyngdome of blysse/whiche is ordeyned for you from
the begynnynge of the worlde. yf than we serue our
felowes for our lorde/the kyngdome of heuen shall be
our reward. And so for temporall & transytory labour
we shall haue wages & reward euerlastynge. The
.l.recu- lettre. Sed cū vires pristinas reparauerit: redeāt ad
perauerit felicioꝛē ꝓsuetudinē suā. That is. But notwithstandyng
whā they haue recouered theyr old strength & myght
& ben hole/let them than returne vnto theyr more hap
Exposy. py & gracyous custom of harde lyuynge. Here ye may
se/sayt Augustyn (as I sayd) wyl not ŷ the disciples
of this rule haue ony custom in delycates more thā is
very nedefull to strengthen them vnto theyr duty. For
ŷ custom of harde lyuynge is more gracyous/& of more
meryte than ŷ other/so sayth Saynt Hugh.

¶The vse of abstynence/is an happy and gracyous custom/but more happy & gracyous is by ỹ custom to chastyse & subdue ỹ body in to seruytude & thraldom/ but yet most happy & gracyous is ỹ custom/that by ỹ same seruytude & thraldom of ỹ body doth cutte & cast clene away all carnall desyres & pleasures/Whiche al way done kepe batayle & open warre agaynst ỹ soule The lettre. ¶ Que famulos dei tanto amplius decet: quãto min⁹ indiget/ne cibi eos teneat voluptas iã vegetatos: quos necessitas leuarat infirmos. That is. Whiche custom becometh ỹ seruaũtes of god so moche the rather/ỹ now they haue no nede of delycates/& also lest by custom ỹ pleasure of delycate fare/sholde contynue w̃ them ỹ now ben hole/Whome very necessite releued whan they were seke. Here sayntAugustyne doth shewe two reasons why ỹ persones fully recouered/sholde lyue as they dyd before w̃ cõmune fode/w̃out delycates:one cause is/bycause they haue no nede of suche fode. And ỹ disciples of this rule shold neuer take fode for pleasure/but for nede to make them able (as is sayd) to do theyr duty. The seconde reason is/ bycause the custome of delycates sholde not engendre pleasure. For it is a very harde thynge to remoue and breke a custome/& therfore sayntAugustyn wyll his disciples shall accustom & vse themselfe to lyue with as harde fare as nature may bere. Now herke vnto

a.l.nec tibi e teneat volu tas iam ve tos:quo ne sitas leuar infirmos.

Exposy.

Saynt Hugh.

¶For the relefe and recouery of dysease and sekenes/ it is necessary to cure and cherysshe the body. But whan the body is recouered vnto full strength/than must that cure be taken awaye and layde on parte/ leest the pleasure of delycate fode/sholde holde and

kepe the seruauntes of god in prysou. And soo cause them that sholde do seruyce vnto abstynence for the welth of theyr soules / to be as bonde seruauntes vnto glotony. The lesse nede therfore they haue / the more it becometh them to ordre soo them selfe / that they be not teyed ne holden with the pleasure of delycate fare / lest therby the byce of glotony do robbe and take awaye the vertues of the soule. For no persone may wynne and gete the palme and victory of spirytuall batayle / but that fyrst wyll (by abstynence) slee and quenche the concupyscence and bayne pleasure of the body. Nor yet shall we be able to begyn spirytuall batayle / except we fyrst within our selfe do baynquysshe and ouercome the appetyte of glotony. For except we fyrst ouercome our mooste nere enemyes / we shall but all in vayne make batayle w̄ ferther enemyes. Some persones that well done purpose & well entende / done lytell care for glotony / & in maner done forgete it / and set lytell therby / & yet wyll they enforce & able them selfe vnto spyrytuall batayle / and doo very strongly therin: bere grete labours / kepe ꝑ quere contynually / be from none obseruaunce / watche / praye / take disciplynes / with many other strayte and hard punysshementes. But yet they wyll fare well / and therfore by cause they knowe not the due ordre of spirytuall batayle / whan glotony hath rule and dominacyon / they vtterly done lose all the werkes of theyr grete & bely diligence. For yf the bely be not restrayned by due abstynence / all the vertues done perysshe by negligence.

ij. Re. 2 We haue therof a fygure and holy scripture in ꝑ boke of kynges / where is redde / that the prynce and cappytayne of the cokes / dyd destroye the walles of Jeru-

salem / that is to meane / that glotony (yf the wombe be not restrayned by due abstynence) doth vtterly destroye the vertues of the soule. An other fygure of the chosen people of our lorde / that after they had ben delyuered out of the grete captyuyte and thraldome of egypte / dyd suffre penaūce & dethin Wyldernes / bycause they set at nought & despysed the holy fode sent from heuen called manna / and desyred rather to fede vpon flesshe and other cōmune metes. Esau also for a poore messe of potage (to fulfyll his carnall concupyscence) dyd sell his enherytaunce / & so lost the honour and dignite that belonged therunto. The vyce & defaute therfore / is not in the mete / but in the frayle & folisshe appetyte. And therfore whan we oftentymes done desyre & take delycates / we done offende therin / excepte we haue nede of them / and lykewyse / yf we take the grosse metes for pleasure / that afterwarde done hyndre or trouble nature. For that fode shold we alwaye take / that nature hath nede of / and not that sholde engendre an appetyte & desyre of fedynge. The lettre. Illos estiment ditiores / q̄ in sustinenda parcitate fuerit fortiores. That is. And let them euer thynke & iudge those persones moost ryche & moost noble / that to bere & suffre hardnes ben moost stronge & herty. Ye may hereby cōsydre / that saynt Augustyn wyll not that religyon sholde make persones of lowe byrth & hardnes to be delycate gentylmen / as though theyr gentry & ryches stode in delycate fare / but rather that all the noblenes & ryches of religyous plones / sholde stande in the rygour & moost strayte obseruaūce of religyon / & that wolde saynt Augustyn they sholde byleue & thynke for trouth. For that byleue shall herten

Num.xj

Gen.xxv

a.l. Illi sc extiment.

Exposy.

and courage them to suffre hardnes / and no thynge to delyte in delycates.

Saynt Hugh.

By the fortytude and strengthe of harde lyuynge / vices and synnes ben repressed and destroyed. And by the mortyfycacyon of vyces / groweth and spryngeth a good begynnyng of vertue. And vertues goten and shette or locked vp in the tresoury of the herte / ben the very true rychesses of the soule. And therfore doth folowe in the lettre. Melius est enim minus egere: q̃ plus habere. This lettre may be taken dyuersly / and soo therafter dyuersly expowned. One waye it may signyfye in englysshe this sentence. Better is it somwhat to nede and want / than to haue ony thynge to moche. And this expolycyon dothe moche accorde vnto the begynnyng of this chaptre / where saynt Augustyn wyll that generally all the dysceples of this rule / sholde lyue as hardly as theyr naturall strength may bere / and that is euer to nede and lacke / rather than to haue ony thynge to moche. And it agreeth well with the sentence next before / wherby we must thynke them moost ryche / not that haue what they nede after theyr delyre / but that haue strengthe to want / and to forbere that is nedefull. An other waye it may be taken after this englysshe. Better is it / no thynge to nede / than to haue ony more than nedeth. And this expolycyon may also accorde well with the nexte lettre before. For they ben more ryche and better at ease / that haue strength to be content with ynough and that dothe suffyse nature / than they ben that by custome must take somwhat more than wold suffyse nature. For nature well accustomed / wyll be content

Texte. Eccl. x. in fine.

Expoly.

with a lytell. And to this expolycyon accordeth the
sayenge of the holy pphete. Neqꝫ diuitias neqꝫ pau- Pꝛou.xxj
pertates dederis mihi: sed tantum victui meo tribue
necessaria. That is. Gyue me (good lorde) neythe ry-
chesse ne pouerte / but onely that is nedefull vnto my
dayly lyuynge. After this sentence than / the lettre
sayth. It is better not to nede / that is to saye / to haue
suffycyent / and therwith to be content / than to haue Texte.
ony thynge more. For that more / is euer occasyon of
synne. Your commune englysshe prouerbe hath here
good place. Better is ynough / than a feest. Nota.

¶ Saynt Hugh.

¶ It is better to suffre some nede for the loue of our
lorde / than to haue ouermoche plenty and welthe.
For the nede and pouerte that is suffred for our lorde
dothe engendre and buylde humylite and mekenes.
And contrary / ouermoche welthe and plenty / bryn-
geth forth pryde / the one is rote and begynnynge of
all vertues / the other welle and heed of all vyces.
The relygyous persones therfore / that ben ỹ vowed
and professed seruauntes of our lorde / sholde (for his
loue) represse and restrayne the voluptuous pleasure
and frayle appetyte of the flesshe / and that is euer to
drawe by custome vnto straytnes / and to be content
with a lytell. And soo to desyre somwhat lesse fode /
lesse clothynge / lesse cherysshynge / than is necessary /
takynge alwaye some payne for the reward that
shall come therof. We haue (as saynt Paule sayth) Rom̃.vij
two men / an outwarde man / and an inwarde man /
that is to saye / the flesshe / and the spiryte / or the bo-
dy / and the soule / and eche must helpe other / and euer

reason must be equall iudge bytwene them / that the body be kepte as a bounde seruaũt subdued / and euer obedyent vnto ẏ werkynge of all good werkes without rebellyon / and yet so / that the body be not so lowe brought / but that he be able to do his duty / without grudge. Thus haue you an ende of ẏ thyrde chapitre.

¶ The fourth chapytre of the rule.

[In originali addũtur hec q̃ equunt. videlz Nec sint vobis iam tenera caritũ tegmia ne eciola subter appareant cauillos: ex nulla parte nudos habeatis / nec oris / vel spar at negligẽtia vel cõponat industria.

[This latyn sentence is in the orygynall of saynt Augustin wryten (as we sayd) fyrst vnto women / thus to saye in englysshe. Let not the veyles or couerynges of your hed be so fyne or thyn that your cals or coifes vnder nethe may appere / or be perceyued and let not your here in ony part be naked or bare to be seen / neyther louse hanynge forth by negligence / nor yet trussed vp by ony diligence.

Non sit notabilis habitꝰ vester / nec affectetis vestibꝰ placere: sed moribus. That is. Let not your habyte or araye be notable / ne euer haue you pleasure in clothynge / but rather in good maners. In the chapitre nexte before this / our holy fader saynt Augustyn doth begyn to ordre the discyples of this rule vnto ẏ seconde vowe chastite / whiche he contynueth here in this chapitre. And syth (as I sayd before) vnto the kepynge of chastite / thre thynges ben required / that is to say / moderate dyete / moderate clothynge / and religyous behauyour. One of the whiche in ẏ other chapitre spedde / the other twayne he ꝓsecuteth ⁊ foloweth in this present chapytre / ⁊ fyrst of the clothynge / habyte or aray and that in fewe wordes before rehersed. Let not your habyte. ⁊c. The sentẽce (I say) is shorte / but ẏ mystery is longe. For in this worde notable / is vnderstande colour / fynesse / course / lengthe / brede / wyde / syde / narowe / large / shappe or fashon. And in this worde pleasure / is vnderstande ẏ maner of ẏ werynge ⁊ ordrẏge of the habyte. For in the outwarde werynge ⁊ shewe of the clothynge or aray / is oft shewed what pleasure the persone hath therin. Of the maner of your habyte

and aray/We haue somwhat shewed you in our fyrst
boke of the essencyall vowes. Here our mynde is but
to dyuyde the lettre and texte of the rule/and to put
you somtyme in remembraunce of notable wordes or
sentences/and to translate on forth the grete holy clerke saynt Hugh/who speketh.

¶ Saynt Hugh.

¶ Let not your habyte be notable. &c. For we fynde
wryten of our holy fader saynt Augustyn/þ his aray
in all partes/was neyther to precyous or to gay/nor
yet to abiecte/ne to vile/but in a meane and moderate
maner/as becometh his degre & perfeccyon. And also
he sayd of hymselfe. I confesse(sayth he)and graūt þ
I am abasshed & ashamed of a precyous vesture & no-
table aray. For it becometh not this pfessyon/it beco-
meth not this vocacyon and callynge/it becometh not
this body/these membres/it becometh not this age/
these hore heres. For our sauyour sayth in þ gospell.
Se/suche plones as ben cladde with delycate & plea- Mayth.xi
saunt clothynge/done dwell in kynges houses. The
courtyours haue pleasure in soft pleasaūt & precyous
garmentes. And the disciples of Chryst ben well con
tent & pleased w̄ course/harde/& vyle aray. The gar-
ment of religyous plones must be wout newe fashons
without vanite/without superfluite/wout ony thynge
that appertayneth to pryde or baynglory. For þ dely-
cate vesture/doth not garnysshe/ne make honest þ re-
ligyous plone/but good maners & the clennes of con-
sceyence. Let vs therfore that ben or shold be spirytuall
persones/garnysshe & aray our selfe w̄ spirituall orna
mentes/with the garmentes of chastite/humylite/
myldnes/obedyence/pacyence/quietude and charite.

These ben the garmentes wherwith ỹ deuoute soule may please her make ⁊ spouse. For he ỹ is the spouse inuysyble/requireth not ne desyreth so moche the outwarde/as the inwarde beaute of his beloued. For the
psal.xliiij prophete sayth. Omnis glia ei⁹: filie regis ab intus. That is. All his glory ⁊ pleasure/is ỹ inward beaute of ỹ kyges doughter/his chosen spouse mānes soule. Let therfore all our apparayle/all our beaute/⁊ garnysshe/be good maners/religyous behauyour. For ỹ soule is blessed ⁊ happy/vnto whome ỹ louyge spouse
Cant.iiij. Jesu sayth. Quā pulchra es amica mea: et macula non est in te. How fayre/how goodly arte thou/myne owne dere beloued: for there is no spotte ne blemysshe in the. Let vs therfore study ⁊ gyue dyligēce to please our lord/that beholdeth all ⁊ is not seen. And that we no thynge study for the pleasure of araye/but (as is sayd) for good maners ⁊ religyous behauyour/that so we may in effecte folowe ⁊ fulfyll the cōseyle of ỹ
Rom.xij. apostle Paule. Nolite cōformari huic scło. ⁊c. Be not you lyke/ne folowe ỹ maner of this worlde/ne ỹ people therof/but rather be you renewed/or made newe persones/by the newe spirytuall felynge ⁊ vnderstan
ij.Co.iiij. dynge of your selfe. For all though our outward man the body be dayly corrupted ⁊ perysshed/yet notwithstandynge our inwarde man ỹ soule is renewed from daye to daye/⁊ so encreaceth in vertue ⁊ perfeccyon.

¶ The texte.

xlij.distin. clericus. Quādo pcditis/simul ambulate: cū veneritis quo itis/simul state: in incessu/habitu/statu/et in oīhibus motib⁹ vestris: vestrā bonā cōuersatiōne ostendite: et nihil fiat quod cuiusq̄ offendat aspectū: sed qō vestrā decear sanctitatē. That is. When ye go forth/go togy

a.l. nihil fiat qō illiciat cuiusq̄ libidinē: ꝛd.a.

der/ & Whan ye come Whyder ye go/stande or byde to gyder: in your pace/in your habyte/in your standyng and in all your mouynges/gestures and behauyour/ shewe euer your good & godly couersacyon/ & that ye no thynge do/that may offende ỹ syght of ony psone/ but rather ỹ may become your pfeccyon/ your sanctite & holynes. Here saynt Augustyne entreateth of the thyrde thynge We sayd Was necessary vnto chastite/ that is to say/religyous behauyour. For as sadde behauyour moueth vnto sadnes/ soo lyght behauyour moueth vnto lyghtnes/ & also as sad behauyour doth shewe a sad persone/ so doth lyght behauyour shewe a lyght persone. So sayth the Wyse man ecclesiasticus Amict9 corporis/risus dentiũ/ & ingressus hominis annunciant de eo. That is. The aray of the body/the lyght coũtenaũce/ & the pace goynge & behauyour of a pson/done shewe What he is. Dyuers other auctorytees & reasons apperteynyng herevnto/ye shall fynde in your sayd boke of our fyrst monicyon. Now here holy Saynt Hugh.

Exposy.

xix.D.

¶ The holy congregacyon of perfyte persones/dothe not onely florysshe & haue auctorite by ỹ honour of religyon/but also dothe moche more edyfye by ỹ goodly beaute of honest and religyous behauyour. Wherof scripture sayth. Flores mei fructꝰ honoris & honestatis. My floures ben the fruytes of honour & honesty. Religyous persones ben of honour/ & so ben they take yf they be good & vertuous. And moost honest & relygyous is it for them/ as they dWell togyder/so to go togyder/stande togyder/enclyne togyder. So ỹ (after the apostle) all thynge be done honestly/and after due ordre. We may also vnderstande this knotte/this con-

eccl.xxiiij

j.Co.xiiij

corde & coniũccyon of religyous persones togyder / spi
rytually. For the couent & congregacyon of good reli-
Cant.vj. gyous persones / is called in scripture terryble & dredefull / as the front or vawarde of an ordred felde or batayle. Whiche gadred and ordred bothe to go / stande or stoppe all togyder / is the more stronge to withstande theyr enemyes. So lyke wyse the cõgregacyon of holy persones / beynge all of one behauyour / is the more myghty & stronge to wõstande the deuyll / þ no thynge hateth more than vnite & cõcorde. But therfore moche is that lettre notable / where is sayd. In all your mouynges / shewe so your behauyour / that no thynge be done / that sholde offende the syght of ony persone / but that may become your profeccyon. So sholde religyous persones lyue / that iustly they myght not of ony persone be reproued. For surely it is very vncõuenyent / þ those persones whiche by theyr ordre ben bounden to gyue vnto other psones example / fourme / & maner of perfeccyon / shold in themselfe lyue inordynately or reprouably. For vnto religyous psones dothe moost spe-
Leuit.xx cyally appertayn / that our lorde sayth. Estote sancti sicut et ego sanctus sum. Be you perfyte & holy as I am holy & perfyte. Verily we shold be holy & perfyte that haue receyued þ holy habyte of religyon / the habyte of perfeccyon / & that haue bõde our selfe vnto þ dayly seruyce of god / & oftentymes to receyue his holy sacramentes / & more specially those of vs þ done also ministre & cõsecrate his blessed body. Unto whome
j.Co.iiij. saynt Paule sayth. Sic nos existimet ho. &c. Let euery persone (sayth he) suppose vs so / & after suche maner as we seme to be / þ is to saye / mynystres of Chryst and the dispensers or dyuiders vnto other / of the holy

mysteryes of our lorde. Se/note here that the apostle doth not cõmaũde vs onely to be religyous/but also so to seme religyous/that euery ꝑsone may so suppose & trust. For it suffyseth not vnto vs to haue good lyfe & perfeccyon/but also that we haue good name & fame. For good lyfe is vnto vs necessary for our selfe/& good name & fame for other persones/wherfore the same apostle sayth. It behoueth vs to haue good testymo- j.Tim.iij
ny & wytnes of those thynges ꝑ ben without vs/that is to saye/of our behauyour & of the people. So therfore must we lyue/that our lyfe accorde w̃ our name/that is to saye/religyous/and that in our werkes we holde & kepe our ꝓfessyon. So that yf our ordre be perfyte/we be also perfyte/and yf we haue a ꝯod name we ꝓue the same by ꝑ wytnes of good werkes. For than done we lyue religyously/whan by reguler discipline & religyous behauyour we restrayne all vnlawfull mocyons/& whan all our membres & outwarde wyttes ben studyously garded/kepte & restrayned frõ all occasyons of lyghtnes or dyssolucyon. So that our lyght be symple/meke & lowly/and neuer fyxed vpon ony thynge vnlawfully desyred/& our eres & herynge be euer pure/clene & discrete/closed & stopped from all maner of vanite & voyde cõmunycacyon. Our speche be euer sauced w̃ salte/that is to saye/adourned & garnysshed w̃ wysdom/that we speke not moche/ne ony thynge vayne/nor specyally noyous or synfull/but ꝑ lytell that we speke/be alway good & ꝓfytable. That also in our herte be clennes/our countenaunce be euer bashefull & maydenly. In our pace & goynge be graue. In our stacyons & inclynacyons reuerence/& in all our mocyons or moeuynges/maturite & warenes/

that we neuer forgete our selfe. Our habyte ꝛ aray be euer religyous / so that pfeccyon ꝛ holynes may euer therin clerely be seen / ꝛ good honesty playnly appere. And very true mekenes be kept ꝛ pꝛeserued. And that (as is sayd) in all our gestures ꝛ mocyons no thynge be done that sholde offende the syght of ony pſone / but that may become our perfeccyon. There folowyth in the lettre. Oculi vestri et si iaciuntur in aliquã feminarũ: in nulla figantur: neq; enim quãdo ꝓcditis: feminas videre ꝓhibemini: sed appetere vel ab ipsis appeti velle: crimynosum est. That is. And all though ye cast your eye or loke vpon ony frayle or lyght persone / yet fyxe not your syght / ne loke stedfastly vpon ony suche. For whan ye go forth / it is not ꝓhybyte ne forbodden you to se or loke vpon frayle persones / but to haue appetyte carnally to haue or mysdse them / or yet to be had or mysvsed of them / is euer synfull. This rule was fyrst wꝛyten vnto women / ꝛ after by longe vse supposed ꝛ applyed vnto ꝑ male sexe / vnto men / and therfore in the latyn lettre is sayd. Heminas videre. To se or loke vpon women. But bycause ꝑ now bothe men ꝛ women haue receyued ꝛ done pꝛofesse the same rule / we in ꝑ place to be (as we sayd) vndifferent vnto bothe ꝑ sexes / done trãslate that terme women frayle persones / ꝛ that we do bycause that in holy scripture by that terme woman / is vnderstande ꝛ sygnyfyed ꝑ fraylty rather of ony lyght pſone / than ꝑ sexe or kynde of ꝑ woman. Here in this lettre saynt Augustyn more playnly toucheth suche behauyour as is moost peryl lous vnto chastite / ꝛ moost comynly doth noy ꝑ same / that is to saye / a wanton eye / a lyght coũtenaũce / the redy messengers of synne / ꝛ sore assaylers of chastite.

Vide Augustin. in epka. cix.

For by the syght/as wynde by ỹ wyndowe/doth the mocyon & temptacyon of carnalite & lightnes entre in to the mynde & herte/& therfore doth saynt Augystyn declare the icoperdy of the syght specyally to be fyxed by affeccyon. And here ye shal note & well perceyue by these wordes of the texte. Nota. Texte. Whan ye go forth/that all the disciples of this rule sholde be as enclosed/ỹ men from the syght of all women/& the women from the syght of all men/but whan they go forth. So ỹ women sholde neuer come in to the monastery of men/ne euer men come within the monastery of the women. Necessite is euer excepted/as labourers that done repare ỹ housynge/or do suche other necessary labours/ and therfore may men or women entre your clausure. But that women shold come amonge ony relygyous men of this rule/I can not se/nor men amonge women/but (as is sayd) for very and vnkeyned necessite reason wyll ye so graũt of the selfe lettre & wordes of the rule. Whan ye go forth (sayth the rule) ye be not Texte. prohybyte ne forboden to loke. &c. Ergo Whan ye go not forth/ye ben forboden to se/or to be seen. For yf ye myght lawfully company wt suche persones at home/ why sholde saynt Angustyn saye/Whan ye go forth. It were superfluous & more payne/than shold become saynt Augustyn to specke. Now I se what some persones wyll saye here vnto. Oh syr ye be now to harde to superstycyous & to precyse/that were harde/that we myght neuer go forth wout very nede. For than doth our religyous persones erre all & do amysse. For often tymes they go forth for recreacyon and disposte. May frende not all/ne ony that done kepe ỹ rule. For after in the syxth chapytre the lettre expresseth necessite/or

nede/sayenge. Ye shall not go vnto the bayne/ne ony where els where nede shall be.&c. So ꝑ the rule wyll (without doubte) ye go forth onely for nede/& I saye very and vnfeyned nede. For nede fayned/is no nede. Well fyr saye you/I praye you than/syth nede alone must cõpell vs to go forth/shewe vs what nede ꝑ is: The lettre of ꝑ rule dothe shewe the nede w̃ grete and large lyberty/in the place before sayd/where is sayd.

Capi. vj. The disceples of this rule shall not go vnto the bayne nor ony where els where nede requireth. There may ye perceyue that bodyly nede is at the lest required/& that I saye with lyberty. Syth there is not named extreme or strayte nede/as in our rule here at Syon/& in dyuerse other religyons in englonde. Than yf bodyly nede do excuse you to go forth/moche more dothe ghostly nede of the soule discharge your conscyence/& the same nede must ye vnderstande of all suche persones as shold come amonge you/or w̃in your clausure. For els (as we sayd) ꝑ precepte for your goynge forth sholde be vayne/yf ye myght receyue them in to your clausure. Now pardon me to saye trouth as the very lettre sowneth/& neuer excuse you by suche plones of your profession as done contrary. For they do not obserue the rule/nor theyr transgression and synne shall euer defende you from payne. For ye promyse the rule by your profession/& that surely must ye paye/or els here ꝑ payne vntollerable & vnberable. Now mea culpa/that I haue so longe hãged vpon this poynt/& all is bycause I knowe so many ꝑ herein done amysse.

¶ Saynt Hugh.

Oculi vestri.&c. All though your eye or syght be cast vpon ony frayle or lyght persone/yet let it not be fixed

or stedfastly set vpon ony suche persones. For our lord
sayth in the gospell. Who so loketh vpon ony frayle or Math.v
lyght persone/ for the entent & of concupyscence & vn-
clene delyre/ euen than forthwith hath he by ỹ syght
& wyl done lechery/ & offended w̃ that persone in hert.
Syth than by the vnlawfull cast & syght of eye/ con-
cupyscence aryseth & is moued/ wherby ỹ integrite &
clennes of mynde is violate & defouled. It is therfore
necessary that religyous psones sacred vnto our lorde
deryelle & kepe well theyr syght/ lest by cõcupiscence & ij.Re.xj
vnclennes of mynde they offende his grace. For holy
Dauid the prophete/ bycause he cast & fixed his syght
vpon a frayle persone/ was by vnlawfull appetyte &
delyre bayngquisshed & ouercome/ & so cõmytted bothe
aduoutry & homicyde/ that is to saye manslaughter.
Syth than suche a man so holy & perfyte dyd fall by
the negligence of his syght/ what shold we wretches
than/ ferre from his callynge/ ony thynge presume to
trust our selfe: we sholde rather moche drede/ & haue
our selfe in ryght grete awayte/ how/ wherevpon/ &
whan we loke/ & ofte remẽbre ỹ sayenge of holy Job.
I haue (sayth he) appoynted & made couenaũt with Job.xxx
myn eyes & syght/ not onely that I wyll not loke/ but
also that I wyll not thynke vpon ony virgyn/ moche
more than ony other woman. Bycause the holy Job
perceyued/ that by the outwarde syght/ the inwarde
herte and mynde myght be corrupted: therfore he ap-
poynted & couenaũted w̃ his syght/ that he sholde not
vnwarely se/ that after he myght vnlawfully delyre.
For doubtles ryce shall neuer be well & perfytly bayn
quysshed/ vnto the tyme ỹ cause & occasyon therof be
dylygently auoyded & eschewed. And therfore whan

Gen.xix. Lot fledde out of Sodom/he had in cõmaũdement he
sholde not loke backe/ne yet tary noꝛ byde in ony place
aboute that coste oꝛ compasse/but that he sholde make
hymselfe safe in the moũt. So lykewyse who so wyll
flee ⁊ auoyde the occasyon ⁊ ieoperdy of vyce ⁊ synne/
must departe ⁊ flee from ỳ syght ⁊ company therof/⁊
gete hym vnto the moũt/clymbe ỳ heyght of vertue ⁊
perfeccyon/that the ferther in body/mynde ⁊ vertue
he is from ỳ occasyon of vyces/the moꝛe at lyberty/⁊
the moꝛe in surety he may be from ỳ daũger of them.
And that the syght is oftentymes cause ⁊ occasyon of
carnall cõcupiscence/is shewed in ỳ texte ỳ folowyth.

xxii.q.v. Nec solo tacito affectu:sz aspectu ⁊ affectu quoqz:ap-
nec solo. petitur et appetit concupiscentia feminarũ. That is.
Noꝛ yet the concupyscence ⁊ carnall mocyon of frayle
persones/hath appetyte to haue and to be had/by the
pꝛeuy affect ⁊ inward desyꝛe of mynde alone/but also
bothe by the aspecte ⁊ outwarde lokes/⁊ by ỳ affecte
also. Somwhat of these lokes ⁊ other countenaũces
we haue shewed vnto you in your other sayd boke of
the thꝛe pꝛincypall vowes. And how ieoperdous they
ben/appereth in ỳ lyues ⁊ collacyons of ỳ holy faders
in many places. It is therfoꝛe ynough foꝛ vs to shewe
you foꝛ ỳ lettre/how saynt Augustyn entreatynge of
chastite/dothe here shewe the ieoperdyes ⁊ perylles ỳ
belonge therunto. And as befoꝛe he hath shewed how
chastite is had ⁊ pꝛeserued/so he now sheweth how
chastite may be lost and destroyed. And that fyꝛst by
the syght/where he sayth. Noꝛ yet. ⁊c.

Saynt Hugh.

Noꝛ yet the concupyscence. ⁊c. as though he sayd:
concupyscence groweth not onely wynnoꝛth by pꝛeuy

pleasure/but also it is oft engendred & multyplyed by outward syght & beholdynge. For yf saynt Dauid had not fastened his syght vpon the woman/he had not falled in to ỹ carnall temptacyon. Of ỹ whiche syght the ypphete sayth. Deth hath ascended in to our wyndowes/& so hath entred in to our houses. Deth is the vnclene concupyscence. And our hous is our inwarde mynde/the wyndowes wherof ben our outward sences & wyttes/herynge/seynge/smellynge/taslyng/& touchynge. So than dethe dothe entre by our wyndowes in to our houses/whan by our outward wyttes ỹ vyce of concupyscence entreth in to our inwarde myndes. Therfore ỹ our wyttes be not so corrupted & deth so entre/it is necessary that with grete diligence the selfe hous/that is the mynde/kepe well the wyndowes/that the more surely we shette out ỹ synne of concupiscence/the more lyghtly we may represse that bayne appetyte. For moche is to bē noted & fered/that forthwith in the lettre foloweth. Nec dicatis vos habere animos pudicos: si habeatis oculos impudicos: quia impudicus oculus/impudici cordis est nuncius. That is. And ye can not saye ye haue chastite & sadde myndes/yf ye haue vnchaste & lyght eyes. For the vnchaste & lyght eye/is the messanger of ỹ vnchaste & vnclene hert. Se how saynt Augustyn here persuadeth the religyous persones vnto ỹ contynency & kepynge of theyr syght. For he not onely sheweth the weyght & peryll of this vyce as vnto the corrupcyon of ỹ soule & mynde/but also how it blotteth/fadeth & hurteth the name or fame of ỹ psones/in so moche ỹ syght gyueth occasyon vnto all other to iudge theyr inward mȳdes and cōsentes/after ỹ maner of theyr outwarde lokes. ij.Re.xj. Hiere.ix.

So sayth Saynt Hugh.

¶ The outwarde membres done often shewe what lyeth pryuely in ỹ hert. And many tymes ỹ habyte & behauyour of the mynde / is knowen by the habyte & behauyour of ỹ body. And ỹ synne is lesse whyle it is preuy / than whan it is openly knowen. For ye must vnderstande ỹ vnclennes is somtyme spirytuall / somtyme carnall. Spirytuall vnclennes is by ỹ inwarde werkỹge of vnclene thoughtes. And carnall / whan it procedeth & cometh vnto some maner acte & dede / as in herynge / seynge / touchynge / & spekỹge w̃ suche other incitamẽtes & nourysshers of vnclene lustes & vnlaw full pleasures / wherby the soule is departed frõ god / lechery exercysed in the wyttes / & chastite chaced / dryuen out & auoyded from ỹ maners. So folowyth in ỹ lettre. ¶ Et cũ se inuicẽ (etiã sibimet tacẽte lingua) cõspectu mutuo corda nũciant impudica / & scõm concupiscentiã carnis / alterutro delectantur ardore (etiã intactis ab imũda violatione corporibus) fugit castitas ipsa de moribꝰ. That is. And whan so euer suche persones / all though without speche (onely lokynge eche vpon other) done shewe amonge themselfe theyr carnall myndes & vnchaste hertes / & also after the concupiscence & desyre of the flesshe done eche take pleasure in the carnall fauour & affeccyon of other / all though there be none vnclene touchynge of the body / yet doth that vertue of chastite flee & auoyde frõ theyr maners Here sayth Augustyn dothe shewe of ỹ syght / whiche is the leest offence of lechery (except thought) how greuous notwithstandynge it may be / specyally vnto relygyous persones. For many suche thynges may be lawfull / or (at the leest) but venyall synne in seculer &

worldly persones/Whiche in religyous persones ben neuer Without some synne/and oftentymes deedly & dampnable. For yf ỳ lyght cast of an eye be so greuous as here is shewed in the lettre/how greuous suppose you ben the other vnchaste behauyours: as kyssynge and touchynge: moche doubtles/& very moche more. For I can not se that a religyous man may kysse ony woman/ne a religyous woman kysse ony man/wout offence & synne/and yf it be for carnall pleasure/wout deedly synne. Nor yet (after mayster Gerson) touche ỳ hand or ony other naked place. For syth ỳ olde faders wolde not se theyr owne naturall parentes/ne yet ỳ good wyll be seen of them. How may now ony relygyous persone vse ony suche behauyour wout some synne: specyally syth we in this tyme/ben ferre more straytly bounde than they were than/it may not be/it can not be. Here now what your expolytour sayth therto holy Sayut Hugh.

¶ Chastite (doubtles) doth flee and auoyde from the maners of suche persones/whan by ỳ lokes & beholdyge of eche other/voluptuous & vnclene pleasure begynneth more and more to kendle & enflambe. And all though there be none vnclene bodyly touchyng/yet is the selfe vnclennes cõmytted & done by that syght/by that affeccyon/by that delectacyon & cogitacyon. And by these degrees that done folowe/the synne doth encreace & multyply. The syght and outwarde wyttes done moue the cogitacyon & thought. And the cogitacyon engendreth delectacyon. The delectacyon/cõsent The cõsent/the acte. The acte/custom. And ỳ custom engendreth necessite. For suche persones as ben accustomed and vsed vnto a synne/wyll saye they can not

leue it/ & in very dede no more they lightly may. They must nede (they saye) haue it/ they can not be wout it. It is vnto them therfore by custom as necessite. The
Rom. vij. apostle Paule sayth. The lawe & necessite of synne is in the membres/ whiche lawe is that custom that in ofte doynge of synne we haue cõceyued & brought our selfe vnto. So ỹ whan we wolde/ we can not departe therfrõ bycause we ben reteyned & holden of custome in the bonde & pryson of necessite. Therfore it is wysdome to restrayne at the begynnynge/ whan ỹ synne dothe fyrst appere. For yf it contynue & byde/ it wyll anone growe vnto the greter offence. The prophete of suche mocyons. Prolongauerũt iniqtatẽ meã. They haue (sayth he) prolonged & contynued myn iniquite. So that passynge my power/ our lorde must breke & destroye them. The lettre folowyth. Nec putare debet qui in femina figit oculũ/ & illius in se diligit fruũ: ab alijs se non videri/ cũ hoc fecerit/ videtur oĩno: et a quib⁹ se videri nõ arbitratur. That is. And let suche ylones as so done fasten theyr syght vpon frayle ylones/ & that done loue also to haue agayne theyr syght fixed vpon them. That is to meane/ suche ylones as haue pleasure to loke wantonly vpon lyght ylones/ & so to be loked vpon. Let not them (I saye) thynke ne suppose they be not seen & perceyued whan they so do For in dede they ben seen & clerely perceyued. And ỹ of suche persones as they wene not/ ne wold trowe fore or suppose. Here saynt Augustyn dothe answere vnto the excuse of many suche persones as ben determyned to folowe frayltye/ & yet wolde be lothe to be knowen & to be hyndred or hurt in theyr name or fame therby/ & therfore they vse theyr pleasure pryuely/ and as they

thynke in mooſt ſecrete maner. But in trouth/Whan they byleue no pſone dothe perceyue theyr behauyour all the Worlde (as they ſaye) Wondreth vpon them. They ben vtterly aſpyed/Whan they thynke they be in mooſt ſurety. So ſayth ſaynt Hugh.

¶Saynt Hugh.

¶We ſe this oftentymes happe of them that Wolde hyde and kepe ſecrete theyr offences/that Whan they ſuppoſe & thynke they do all thynges Warely & ſecretly: yet or they ben Ware/they ſhewe playnly themſelfe by theyr behauyour/& ſo the counſeyle they byleue is ſecrete vnto themſelfe/is vnto other pſones more than openly knoWen. The lettre. Sed & ſi latcat & a nemine hominū videatur: quid faciet de illo deſup inſpectore: quē latere nihil poteſt? An ideo putandus eſt non videre: quia tanto videt patientius/quāto ſapiētius? That is. But though in caſe it Were ſecrete/& no perſone ſaWe them/yet What Wolde they do or thynke of hym ỹ loketh from aboue/almyghty god/frō Whome no thynge may be hyd? Wolde they ſuppoſe or thynke he ſawe them not/bycauſe he is ſo pacyent & ſuffreth them in that euyll/Whiche he mooſt ſurely ſeeth/and Wherof he hath mooſt certayn knoWlege? as though he ſayd/that Were a grete foly ſo to thynke of god. By cauſe that a pſone may leue or forſake ſynne Without meryte/Whan he ſo doth rather for ſhame of ỹ Worlde than for the louynge drede of god. Saynt Auguſtyne dothe here ſheWe ỹ the Worldly drede doth no thynge excuſe ỹ ſynne/bycauſe euery pſone muſt gyue accoūt vnto the knoWlege of god/ỹ can not be deceyued. So ſayth holy Saynt Hugh.

a.l.cece latcat.

a.l. de illo ſupno inſpectore.

¶In all thynges therfore that We eyther do/ſaye or

thynke/We must euer drede ẏ syght & knowlege of the moost hygh iudge our lorde god. For all though our synnes & defautes done not alway apere in ẏ syght of man/in ẏ syght of god they ben open & vtterly seen & perceyued. And ẏ moche sholde restrayne vs frō synne bycause that in his iudgement no thynge can be vnpunysshed or vnrewarded. We shold therfore agaynst the shorte pleasure of synne coūtre & wey ẏ perpetuall payne & endles sorowe of hell. For (doubtles) he is a very wretched fole/that for so shorte/so fylthy & so abhomynable a lust/wolde lose so grete Joye/as is in heuen/& take wylfully so horryble paynes & turmentes as ben in hell. The texte. Illi ergo vir sanctꝰ/timeat displicere:ne velit femine male placere. Illū cogitet oīa videre/ne velit feminā male videre. That is. Let therfore the good relygyous persone euer drede & fere to dysplease hym/ẏ by his drede he haue no wyll ne desyre vnlawfully to please the frayle or lyght persone/let hym thynke & remembre ẏ god doth se & perceyue all thynges/ẏ he therby haue no wyll to se vnlawfully & to beholde the frayle & lyght persone. Here saynt Augustyn doth shewe why synne shold be lefte/that is to saye/for the drede euer of the offence of god/and not of man. And also saynt Augustyn knewe well the disposicyons of frayle persones/whiche wyll many tymes mysvse themselfe for the pleasure onely of ẏ other persone/more than for theyr owne pleasure:ye & that somtyme whā it is vnto themselfe bothe displeasure and payne. And whan also theyr conscyence very moche grudgeth withall. Yet (I saye) notwstandyng they wyll/vaynquysshed by sensualite/folowe ẏ pleasure of the frayle persone/& so for that tyme & place of

the occasyon & oportunite/they wyll ouerpasse & dissy mule ẏ drede of god/whiche drede he hath put openly before all persones/as a cōmaūdement/sayenge that foloweth in the lettre. Illius nāq; et in hac causa/cō mendat⁹ est timor: vbi scriptum est. Abhominatio est dn̄o/defigens oculū. That is. For in this thynge we ben cōmaunded by holy scripture to fere & drede god/ where is sayd/that god abhorreth that persone that fyxeth or fasteneth ẏ syght. If god do abhorre a lyght eye/or wanton loke/how moche sholde the religyous persones that haue professed theyr loue to god/auoyde and eschewe that god so hateth. For as sayth Proū.xv.

Saynt Hugh.

¶ Of this texte doth playnly appere/that yf the religyous persones done fyxe or fasten theyr syght vpon ony frayle/lyght/or vnclene persone/they ben abhomynable vnto almyghty god/whome they sholde/& ben boūden to please/& so where they shold receyue of god eterne & euerlastynge glory/they shall receyue intolerable payne. Wherfore take this for a conclusyon necessary/that yf the loue of god do not cause vs to departe from synne/& to forsake our euyll lyfe: or at the lest/yf ẏ drede of god do not restrayne vs from vyce/& yf also we haue no pleasure ne desyre of the Joyes of heuen/ne yet ony drede of ẏ paynes of hell/god (wout doubte) wyll forsake vs/& so shall we be lost for euer. For whan a persone dredeth to dysplease god his maker/than begynneth he to flee and auoyde synne. Syr saye you/how shall we drede god? Truly who so wyl drede god/he must thynke & veryly byleue ẏ god seeth and beholdeth all thynges. And whan the conscyence is moued vnto euyll/than must he thynke god seeth

this / ⁊ what euyll so euer is in me / god knoweth it. And so what so euer ẏ good religyous persone entendeth to do / saye / or thynke / let hym euer take hede vnto the eye ⁊ beholdynge of our lorde / and euer drede to displease his goodnes. This is the waye of iustyce / this is the begynneth of all sapyence and wysdome.

Psal.cx. Initiũ sapientie (sayth the psalmist) timor domini. The begynnynge of wysdome (sayth he) is the drede of god. The lettre. Quãdo ergo simul estis in ecclesia vel vbicũq; vbi femine sunt: inuicem vestrã pudicitiã custodite. That is. Whan so euer therfore ye ben togyder in ẏ chirche / or ony where els / where suche frayle and lyght persones ben present / take you good hede ⁊ awayte eche vnto other / ⁊ so amonge your selfe be you kepers of your owne chastite ⁊ clennes. Whan saynt Augustyn had shewed the peryll ⁊ ieoperdy of ẏ light loke and wanton syght as a grete enemy of chastite / here doth he for remedy there agaynst enioyne ⁊ commaũde what the discyples of this rule sholde do thervnto / that is to saye / where euery ꝑsone of themselfe is frayle / ⁊ so more redy vnto the worse than vnto the better / ⁊ therby done oftentymes forgete themselfe / he wolde theyr felowes shold take hede vnto them / ⁊ (whan nede is) put them in remẽbraũce of themselfe

Eccls.iiij For the whiche scripture sayth. Ue soli. Woo ⁊ ieoperdy is vnto the persone that is alone. For yf he fall he hath no helpe to ryse / therfore he cõmaũded before they shold not go forth alone. Moche (ye may se) doth sayt Augustyn set by this vertue of chastite / ⁊ so doth

Saynt Hugh. For he sayth

¶ Grete is ẏ vertue of chastite ⁊ clennes / ⁊ moche is it cõmended ⁊ praysed in many scriptures. For it is a

vertue ſpirytuall & heuenly. For it draweth & lyfteth vp man from the erth vnto heuen/maketh hym companyon & felawe vnto aūgels/& ioyneth hȳ vnto god/ and ſo of an erthly perſone/it maketh an heuenly/& of a carnall perſone/a ſpirituall. So this vertue of chaſtite doth in maner tranſcende & ouerpaſſe the nature of man. For that a perſone is chaſte/is not ſo moche ȳ vertue & power of man/as the helpe & grace of god. For by this vertue doth our inuyſyble ſpouſe our lord Jeſu loue vs/& delyte in vs. For he loueth not ȳ ſoule that is not chaſte & clene/but rather yf it be vnclene & ſynfull/he abhorreth it. Chaſtite therfore & clennes is acceptable bothe vnto god & man. And therfore ȳ deuyll enuyeth moche this vertue/& beſyly tempteth & aſſayleth there agaynſt/he euer ſtuadeth vnclennes/ & many doth he deceyue/many doth he corrupte/& he ſpareth no ſtone/prelates/preeſtes/monkes/freres/ nonnes/& all religyous perſones. And ſome of them (more harme is) he bryngeth vnder fote & ouerthroweth them. It is therfore neceſſary/ſpecyally for religyous perſones/that with mooſt hygh ſtudy & dylygence/they garde & preſerue eche other. For yf they loſe chaſtite/they loſe all/& themſelfe alſo. For who ſo loſeth chaſtite/loſeth god/loſeth his owne ſoule/& alſo hymſelfe. Religyous perſones done therfore dwell togyder in one cōgregacion/bycauſe they ſhold garde preſerue & kepe well themſelfe/correcte & reſourme themſelfe/teche & enſourme themſelfe. So that by ȳ helpe of theyr felowes they may do that by themſelfe they myght not do. And for bycauſe our chefe garde & preſeruacyon is not of our ſelfe/but of god/there followeth in the lettre. Deus cū qui habitat in vobis:

etiã illo modo custodiat vos ex vobis. That is. For almyghty god ꝑ dwelleth & reigneth amonge you / wyll by this meane of your owne demeanour & dylygence preserue & kepe you. Here saynt Augustyn doth shewe what ꝓfyte cometh by this garde & charitable custody / that one ꝑsone hath vnto an other / that is to saye / the garde and helpe of god / whiche of his bounteous goodnes wyll not deny grace vnto ony ꝑsones ꝑ wyllyngly done dispose themselfe therunto. For as sayth holy Saynt Hugh.

¶ Our garde and custody is not sufficyent for vs / exps.cxxvj. cepte also we haue his garde & helpe. Nisi dñs custodierit ciuitatẽ (sayth the prophete) frustra vigilat qui custodit eã. That is. Except our lorde do kepe & garde the cyte of mannes soule / in vayne doth he awayte ꝑ taketh garde & custody therof. For no ꝑsone may kepe chastite and clennes in hymselfe / ne in ony other / but onely by the helpe of god: but & yf he dwell & byde in vs / we may do by hym ꝑ we may not do by our selfe. Let vs therfore study & gyue diligence so to lyue / that he may dwell in vs / & we in hym / & that by hym we may be chaste and ryghtwyse in all our werkes. The lettre. Et si hãc (de qua loquor / oculi petulantiam) in aliquo vestrũ aduerteritis: statim admonete / ne cepta ꝓgrediantur / sed de ꝓximo corrigãtur. Si autẽ ꝑ post admonitionẽ: iterũ vel alio quocũq; die idipsum eũ facere videritis: iã velut vulneratũ / ꝑdãt sanandũ quicũq; hoc potuerint inuenire. That is. And yf ye perceyue or espye this wantonnes of the syght (wherof I spake) in ony of your felowes / forthwith or shortly monyssh & warne them therof / that no ferther inconuenyentes come ne growe of ꝑ same / but that rather

that incõuenyency and mysbehauyour that began to growe / may shortly be corrected & refourmed. But & yf after ỹ monycyon forthwith / or yet ony other tyme after / ye se & perceyue ỹ same persone do agaynst the same / or other lyke defaute: let than who so euer doth so fynde & espye ỹ same / dyscouer / proclayme & shewe forth the mysbehauyour / & that so ỹ persone as woũded & hurte / may be cured & amended. Here saynt Augustyn doth ordeyn ferther remedy agaynst ỹ poyson and perylous pestilence of this wantonnes / for them that wyll not be warned / ne ordred by counseyle / that is to saye / correccyon & restraynt. To take them with the trespace / & so cõplayne & shewe ỹ mater vnto theyr confusyon & rebuke. Notwithstandynge / how & by what ordre that mater shulde be shewed / saynt Augustyne doth shewe ỹ dysciples of this rule / lest that peraduenture they wolde (after ỹ maner of ỹ worlde) tell theyr neyghbours defaute forthwith / wout due maner / & ỹ were contrary ỹ doctryne of ỹ gospell / where is sayd. yf thy felowe do amysse / fyrst monysshe hym secretly Math. bytwene the & hym alone. And yf he take no hede vn- xviij. to thy warnynge / shewe ỹ mater vnto some other secrete ylones secretly / & yf than he wyll not here them shewe it ferther openly in iudgement vnto his rebuke and reformacyon. So folowyth in the lettre. Prius tamen et alteri vel tercio demonstrãdum est: vt possit duorũ vel triũ ore cõuincj: et cõpetẽti seueritate coherceri. That is. Notwithstandynge / fyrst the mater or offence shold (before ony cõplaynt be made) be shewed vnto an other persone or twayne / that by ỹ mouth & informacyon of twayne or thre ỹ same trespacer shold be conuycte & proued gylty / & by suche competent cor-

receyon & reasonable rebuke/ shulde also be restrayned from suche iniquite & synfull offence. Here saynt Augustyn doth correcte hymselfe/ bycause that before he cõmaũded that who so euer espyed ony suche offence in theyr felowes after warnynge/ shulde forthw̃ thanshewe it forth to be punysshed/ but now he correcteth that sayenge/ & wyll that (after the ordre of ỹ gospell) it be fyrst shewed vnto other persones that may bere wytnes of the due monicyon/ and of the obstynacy of the trespacer/ that wolde not by counseyle be reformed without correccyon. Notwithstandynge saynt Augustyn doth here after correcte also this sayenge/ as in the place shall appere/ where he wyll the soueraynehaue fyrst knowlege of the defaute. But how/ we shall there declare. Saynt Hugh.

Gala. vj. Math. cviij.

¶ This sentence or sayenge of saynt Augustyn doth accorde with ỹ wordes of the apostle/ & of the gospell. The apostle sayth. If ony persone be foũde w̃ defaute or trespace/ you that ben spirituall persones/ must instructe/ teche & reformethat persone & euery lyke persone/ in ỹ spiryte of softnes & sobrenes/ & in gentyll maner. And our sauyour sayth in the gospell. If thy brother do ony offence that appereth vnto thy knowlege/ chalenge hym therfore betwene the & hym alone. And yf he wyll here the & be reformed/ thou haste wonne & recouered thy brother. But & yf he wyll not here the/ ne be reuoked from his cuyll/ than take w̃ the twayne or thre persones/ that by the mouth of twayne or thre euery worde & sentence of coũseyle may stande & haue more strengthe of trouth to be testyfyed. The defaute or trespace of ony persone/ must be serched & corrected with moost hygh dyligence. For who so in this worlde

doth not amende his synne/shall doubtles in ẏ worlde to come be dampned or punysshed therfore. Wherof ẏ apostle sayth. It is horryble ⁊ dredefull for ony ꝑsone to fall in the daũger of our lorde ⁊ lyuynge god. It is better therfore now to amende/than here after to perysshe ⁊ be vtterly lost. That persone therfore ẏ loueth to be chalenged and corrected for his offence/is very wyse. In the boke of sapyence is wryten. Correcte ⁊ chalenge a wyse man/⁊ he wyll loue the. And a fole/ whan he is chalenged/wyll be angry ⁊ wroth. But note well what the apostle sayd vnto his dyscyple. Iusta (sayth he) oportune/importune. That is. Be thou diligẽt ⁊ bolde to rebuke synne/bothe by softnes ⁊ easy maner/⁊ also by sharpnes ⁊ ernest maner. The one he sayd for them that wyll be lyghtly refourmed ⁊ gladly wyll here ẏ worde of god. The other he sayd for them ẏ ben more styffe stomacked/⁊ done not gladly here holy doctryne. So must euery persone ẏ wyll rebuke synne/be/or seme somwhat sharpe/but euer wout angre/⁊ with charite/for so the persone ẏ is rebuked/all though for the tyme he be troubled/yet at length shall he be glad therof/⁊ study to amende his defaut. The lettre. Nec vos iudicetis esse maliuolos quãdo hoc iudicatis: magis q̃ppe nocentes estis: si fratres vestros/quos iudicãdo corrigere potestis: tacẽdo perire ꝑmittitis. Si enĩ frater tuus vulnꝰ haberet in corpore/qđ velit occultari dũ timet secari: nõne crudeliter a te sileretur/et misericorditer iudicaret? Quãto ergo magis debes manifestare: ne deterius putrescat in corde? That is. And all though ye so cõplayne ⁊ detecte your felowes/ye shall not (for all ẏ) thynke your selfe euyll wylly wroth/or malicyous agaynst them

Hebre.x.

Proũ.ix.

ij.Ti.iiij.

Texte.

a.l.magis q̃ppe innocẽtes non estis.

a.l.ne ꝑniciosiꝰ putrescat.

bycause ye so shewe theyr offence. For of a surety ye be more noyous & greter enemyes vnto them (yf ye may in shewyng theyr offence correcte & refourme your fe-lowes) Whan by your sylence ye suffre them to pe-rysshe & be lost. For yf thy frende had a sore in his bo-dy/whiche for fere of cuttyng or payne he Wold Were hydde & kepte preuy: Were thou not cruell & vnkynde to kepe that counseyle: And contrary/to shewe ỹ same Were thou not mercyfull/pyteous and louynge: yes doubtles. How moche more than sholde ỹ shewe thy felowes offence & defaute/lest it mattre spiritually/& rotte inward in his hert: As though saynt Augustyn Wolde saye/so moche more as the soule is more pre-cyous than ỹ body/so moche more a true frende sholde rather loue ỹ soule than ỹ body. This forsayd lettre saynt Augustyn put to/bycause of suche persones as ben scrupulous in conscyence/ỹ Wold suppose it were a grete offence for them to shewe out ony persones de-faute but theyr owne. Unto the whiche saynt Augu-styn answereth/sayenge it is not offence/but a good dede: no malyce/but rather mercy. For so is the ordre (as is sayd) of ỹ gospell. Whiche sayenge yet dothe he correcte/& techeth a Waye of more charite/& ferther pfeccyon/specyally vnto religyous psones as ye shall here/after Saynt Hugh.

¶ If that psone be cruell & vnkynde that Wolde kepe preuy the bodyly Woũde of his frende vnto the ieoper dy of his lyfe: moche more is that persone cruell & vn-charitable ỹ Wolde kepe secrete the synne & spirytuall Woũde of the soule/vnto ỹ losse & destruccyon therof. For he is as gylty of his dampnacyon as he hymselfe bycause he suffreth hym (by his sylence) to perysshe &

be loſt. And ſo bothe ben in the peryll of dampnacyon. The one for his doynge/the other for his ſylence and lacke of ſpekynge. Syth than ỳ perſone is cruell that doth not ſhewe the ſynne/that perſone contrary muſt nede be mercyfull & pyteous/that dothe not hyde the ſynne. For who can ſhewe more pyte & mercy vnto ony perſone/than to ſaue his lyfe that ſholde peryſſhe & be loſt: A grete reWarde doubtles ſhall he haue ỳ ſo doth of our ſauyour that ſayd. Beati miſericordes/qm̃ ipi miſericordiā cõſequentur. That is. Bleſſed be ỳ mercyfull/for they ſhall Wynne & purchaſe mercy. And ỳ holy apoſtle ſaynt James ſayth. Who ſo euer cauſeth ony perſones to be conuerted from theyr errours & to forſake theyr euyll Wayes/ he ſaueth his oWne ſoule and he coWereth & hydeth from god the multytude of ſynnes. How than the ſynne of a relygyous perſone ſhold be ſheWed in mooſt charitable maner/foloWeth in ỳ lettre. Sed anteꝫ alijs demonſtret/ỳ quos conuincendus eſt: ſi negauerit/prius ꝓpoſito debet oſtendi: ſi admonit⁹ ab vno neglexerit corrigi/ne forte poſſit ſecretius corrept⁹: nõ innoteſcere ceteris. That is. But yet before the defaute or offence be ſheWed vnto ony other ꝑſones/by Whome (as recordes) the treſpacer (yf he deny it) ſholde be cõuycted & proued gylty/it ſhold fyrſt be ſheWed vnto ỳ ſouerayne or heed/& that yf he Were negligent/& Wolde not be monyſſhed & reformed by that one perſone ỳ fyrſt foũde the defaute: than ſholde (I ſaye) his offence be ſheWed fyrſt vnto the ſouerayne/yf peraduenture the treſpacer myght ſo more ſecretly be reformed/& the defaut no ferther to be open/ne knoWen vnto ony other perſones. Here may ye ſe ỳ I ſayd before/how ſaynt Auguſtyn doth Math.v. Jacob.v

yet agayne correcte hymselfe/or at the lest more openly declare hyselfe. For where he fyrst sayd/that who so euer dyd perceyue the defaute of his felowe/sholde warne hym therof/& yf by that warnynge he dyd not amende/than sholde he shewe it forth to be corrected/but ỳ sayenge he restrayned vnto the ordre of the gospell/ỳ is/that before the defaute were openly shewed the fynder or perceyuer therof sholde call certayn persones to espy & fynde the same defaute/& to bere wytnes therof. But yet vnto the more perfeccyon of religyous psones/he restrayneth agayne ỳ sayenge/and wylleth or cõmuũdeth/that what so euer psone religyous do fynde ony suche defaute in his felowe/shold after warnynge shewe it fyrst vnto ỳ souerayne/but not openly in iudgement & place of correccyon/but rather in mooste secrete maner/that the souerayne sholde so refourme ỳ defaute in secretnes. Yf that wolde not spede/than to be shewed vnto the sayd souerayne in ỳ chaptre in open iudgement/& so to be corrected & punysshed as after is shewed/whiche ye shall here in ỳ place. Now for this lettre/many psones ỳ ben lyght to fall and negligent in religyon/wolde laye for theyr owne excuse/that in all theyr defautes & offences this sayd proceesse sholde be obserued/and that is not so/for this proceesse onely beholdeth grete/greuous & sclaunderous defautes/the other may be proclaymed in open chaptre wout ony suche proceesse/accordyng euer vnto ỳ statutes/ordynaũces & vsed customes of ỳ place.

Now here Saynt Hugh.

¶ The offence or defaute that is pryuy/sholde fyrst be shewed vnto the offender/and yf he so be refourmed/there rest/yf not/to be shewed in secrete maner vnto ỳ

louerayne/that the louerayne may warne & coũseyle the offender/& so (yf he be refourmed) the defaute no ferther to be open. If yet ỹ offender wyll not so be recouered/than sholde wayte be layde by moo ꝓues/& so ỹ defaute be openly ꝓclaymed in generall maner/& yf than the offender wolde cõfesse & humble hymselfe to be ỹ moze fauoured/but yf he wolde deny oz excuse hymselfe/than sholde the wytnes be bzought fozth/& the persone moze greuously punysshed. So folowyth in the lettre. Si autẽ negauerit:tũc adhibẽdi sũt alij: etiã cozã oñibus: vt possit nõ ab vno teste argui: sed a duobus vel tribus cõuinci/cõuictus vero: secũdũ arbitriũ ꝓpositi vel ꝓsbiteri (ad cuius dispensationem ꝑtinet arbitriũ) debet emendatoziã subire vindictam. That is. But yf ỹ trespacer wyll deny the offence ꝓclaymed/than let the other recozdes be called fozth/& that befoze all the hole congregacion/that so the same offender may/not onely of one recozde be accused/but also of twayne oz thze be cõuycted & foũde gylty. And than so ꝓuyd/let hym (foz his refozmacyon & amendment) haue due cozrecyon & be punysshed/after the iudgement of ỹ ꝓsydent oz louerayne/vnto ỹ dispensacyon & assignement of whome the same iudgement doth apperteyne & belonge. Here doth sayt Augustyn foz the vttermest remedy of ꝓues vnrefozmable/ozdeyn cozrecyon/& that in two maners/the one by punysshement of ỹ body/the other by expulsyon/as shall folowe. Ye may note in this fozesayd lettre/ỹ no greuous defaute sholde be ꝓclaymed in open iudgement without wytnes/thze oz twayne at the leest. Foz els the accuser may be put vnto the same punysshement that the persone accused sholde haue/yf he were foũde

a.l.tũc ne gãti adhibẽdi sũt & c

a.l. sustinere vindictam.

Nota.

and proued gylty. In small offences/is otherwyse as we sayd before. Now here Saynt Hugh.

¶ The plone þ is gentylly warned/& wyll not so be refourmed/must nedely more sharply be reproued. For the sore that wyll not wt softe & easy playsters be rebated/must (by corryses & greter paynes) be cured. So the persone that wyll not secretly by charitable warnynge be refourmed/must openly of the defaute be reproued. So that the spirytuall woũde that can not be secretly heled/may openly be cured & remedyed. But euer tho defautes & offences that bẽ open/may neuer secretly be amended. For open synne must haue open penaũce/that other persones whiche wolde folowe þ example of euyll/may by that open rebuke be refourmed. Wherfore euery plone that in religyon wyll not by secrete maner be warned & refourmed/must openly (for reformacyon) be corrected and punysshed accordynge vnto the statutes/whiche correccyon yf he forsake/the ferther payne foloweth in þ lettre. Quã si ferre recusauerit (etiã si ipse nõ abcesserit) de vestra societate proiiciatur: nõ enĩ et hoc fit crudeliter/sed misericorditer/ne cõtagione pestifera/plurimos perdat. That is. Whiche sayd payne/correccyon & punysshement/yf the trespacer wyll refuse to take & suffre/let the same trespacer (all though he wolde not departe) yet (I saye) let hym be vtterly cast out & put awaye from your company. And (I tell you) so to do/is not cruelly/but rather mercyfully done. Lest suche a persone by that pestylencyous cõtagyon & euyll example sholde infecte & destroy many other persones. This is the seconde punysshement þ before I called expulsyon

Nota. But here ye must vnderstande that this terme expul:

syon/whiche is to put a persone clene & vtterly away from the couent/is not taken/now/that ony professed persone sholde be put out of ỹ monastery where he is professed/excepte it were vnto a monastery of ỹ same/ or els of moze strayte rule & religyon/& that by ỹ consent of bothe partyes/ỹ is to saye/the pson ỹ wolde departe & the couent from whens he shold departe/w̃ the knowen graũt of the couent where he sholde be receyued. But the same sentence of the sayd lettre of the rule/is to be vnderstande & obserued in the same monastery. For the rule sayth not ỹ suche persones rebellyous & obstynate sholde be put out of the monastery/ but from the societe/from ỹ company/from ỹ couent/ that is to saye/to be put in holde/in pryson/in warde or vnto punysshement & correccyon/accordyng vnto ỹ rule & statutes of the place. And that (sayth the rule) is not cruelly done/take hede now ỹ after this lettre of saynt Augustyn/it is not cruelly/it is not malyce/ ne contrary vnto charite/for one religyous persone to proclayme the defaute of an other/nor yet for ỹ souerayne to correcte & punysshe ỹ same/accordynge vnto the statutes/but rather it is mercy & pyte/& a merytoryous dede of charite. For our lord god that is moost mercyfull & also selfe mercy/dothe (notwithstandynge) full sharply punysshe his dere beloued people. Q. uẽ diligo castigo. Whome I loue (sayth he) I do correct/ chastyse & punysshe. So doubtles is it of euery souerayne. And contrary. Q. ui parcit virge/odit filium. That souerayn ỹ is remysse & negligent in correccyon dothe not loue/but rather dothe hate the subiecte. Apoc.iij Proū.xiij

¶ Saynt Hugh.

¶ For it is better ỹ for the helth & saluacyon of many

persones/ one pſone be cõdempned & punyſſhed/ than that many persones by ỹ example of one lyght pſone ſholde peryſſhe/ or be in ieoperdy. Our lorde ſayth in ỹ
Math. xviij. goſpell. If thyne eye do ſclaundre the/ dygge it out & caſt it from the. For it is better thou loſe one membre than thy hole body/ & ſo of the hande or fote/ by ỹ whi che is vnderſtande the membres of ony cõgregacyon/ ſpecyally ſpirituall persones/ whiche all though they loue eche other/ as theyr eye/ or ryght hande/ yet yf ỹ hole body be ſclaundred by one persone vncorrygyble/ vnreformable/ rather than the euyll example of ỹ per ſone ſholde infecte & poyſon the hole body: let that per ſone be cutte from ỹ body/ & from ỹ couent. For better is it to loſe the conſolacyon & profyte of ỹ one persone/ than the hole couent by that perſone ſholde be loſt and
Texte. deſtroyed. The texte. Et hoc quod dixi de oculo nõ fi gendo: etiã in ceteris inueniendis/ phibẽdis/ iudican dis/ cõuincendiſq; peccatis: diligẽter & fideliter obſer
xxxvj. di. uetur/ cũ dilectione hoim et odio vitior. That is. And
dio. this order & proceſſe whiche here I haue aſſigned/ ap poynted & declared for the garde & keppynge of ỹ ſyght that it be not carnally fyxed vpon ony fraile or lyght persone/ I wyll alſo be dyligently kepte & faythfully obſerued/ in all other defautes & offences that ſhall be foũde/ perceyued/ forboden/ iudged/ cõuycte & proued. And that euer with ỹ loue of the persones/ & hate of ỹ vyces and ſynnes. Here appereth the mynde of ſaynt Auguſtyn/ that all though he put example in one de faute/ that is the lyght caſt of the ſyght/ yet wyll he ỹ other defautes ſhold be correcte after the ſame order/ but euer in charite/ w̃ the loue of the persones. For all though we hate the vyce/ & the perſone ỹ doth ỹ vyce

as a synner & for the vyce/yet done we not syngulerly hate the persone. And so whan ẏ charitable souerayn doth blame or correcte ẏ psone for a defaute or offence/ he rather doth correcte the offence & vyce/ than ẏ persone. For so to do (as is sayd before) is not to hate/but rather moche to loue the persone. Therfore doth this lettre conclude correccyon wͭ charite/ sayenge. With ẏ loue of ẏ persones/ & hate of ẏ vyce or synne. Here now

Saynt Hugh.

¶ Therfore sayth this holy doctour saynt Augustyn in an other place. So must we loue the persones/that by no meane we loue theyr errours. For it is an other thynge/to loue the persones/in that they ben werke & creatures of our lorde/& to loue the synne or vyce that they do. Some persones there ben that wyll rebuke & reproue ẏ vyce & defaute of other psones/not so moche for charite/as of stomacke and dyspleasure of hatred. And not so moche for the reformacyon of ẏ vyce & defaute of ẏ persone/as to auenge theyr owne stomacke & hatred of herte. And that is not a godly waye. For ẏ apperteyneth more vnto vengeaunce than vnto good disciplyne & due reformacyon. Let therfore religyous persones beware they rebuke not theyr felowes with angre/ or indignacyon / but rather wͭ swete & gentyll wordes & charitable behauyour. And al though sharpnes appere somtyme in ẏ outwarde voyce & wordes/ yet let euer softnes & sobrenes remayn & rest in ẏ hert and mynde/ accordynge vnto the precepte of ẏ apostle Paule. Vos q̃ spirituales estis/instruite huiusmodi in spũ lenitatis. You (sayth he) that ben spirituall persones/teche you & enfourme them ẏ ben frayle & ignorant in the spiryte euer of softnes & sobrenes. And full Gala.vj

well foloweth in the same lettre. Lest perauenture ye be tempted & assayled your selfe. For that persone that sholde rebuke an other persone/sholde euer consydre ẏ he is a synner/& full frayle hymselfe. For els he may be tempted & soone ouerseen/& so do by indignacyon ẏ he sholde do by compassyon. Let therfore all rebuke & correccyon be done wͭ the loue of ẏ persones/& hate of the vyce. So ẏ loue be kepte anenst ẏ persone/& hate agaynst the synne. For ẏ correccyon must be done vnto the vyce/and compassyon euer vnto nature. And thus endeth the fourth chapitre of ẏ rule/& the trety also of the seconde essencyall of ẏ same/& of all religyon/that is to say/chastite coũseyled by our sauyour in ẏ gospel where is sayd. Some ꝑsones ben enukes naturall/ẏ is to meane/some persones of theyr naturall disposycyon ben gyuen vnto chastite. And some ben constrayned therto agaynst theyr wyll. But the very enukes & true chaste persones ben those/that for the loue of our lorde done bynde themselfe by vowe & professyon vnto chastite/as ye ben/ Whiche vowe with the due circũstaunce therof truly to kepe/our lorde Jesu graũt you and all professed therunto. ¶ Ualete.

Math. xix.d.

¶ The fyfth chapytre of the rule.

xij.q.j.nõ dicatis.

Quicũq; autẽ in tantũ ꝓgressus fuerit malum: vt occulte litteras/vel quodcũq; munus ab aliquo accipiat: si hoc vltro cõfitet: parcatur ei/et oretur ꝓ eo. That is. But what so euer persones religyous ben so ferre ouerseen and so ferre passe in to so grete myschefe & euyll/that pryuely they do receyue lettres or ony other gyfte/rewarde or token of ony persone/yf they by theyr owne

mynde & free Wyll do confesse theyr defaute / let them be fauourably delte with. And let also prayer be made for them. Here sayntAugustyn begynyng to entreate of obedyence / the thyrde essencyall dothe more exactly & more depely touche the fyrst vowe of pouerty / Wher with he began / & Wherof he spake / in two ỹ fyrst chaptres. In the other twayne ye haue herde how Well he hath determyned of chastite. In these thre chaptres folowynge he entreateth of obedience / not so to be taken / as though before he had not spokē of obedience For obedience is chefe lady & maystres / Wout Whiche the other no thynge or but lytell done auayle / & therfore is obedience touched in euery chaptre / as vnder Whome / & by Whome all the preceptes before gyuen ben gouerned & ordred. But here I saye he entreateth specyally of obedience / bycause he cōcludeth With obedience / as vnto Whome all the other ben ordred & subdued. But fyrst (I saye) he repeteth the fyrst vowe / & speketh agayne therof / but in an other maner / for in ỹ fyrst begynynge he dyd cōmaūde vnite / & all thynges therfore to be cōmune. Now here he speketh of ỹ contrary / that is propriete / Wherby all ỹ vowes & all religyon is destroyed & lost: Where myne & thyne done kepe ỹ place / religyon is in an euyll case. Therfore he condempneth here all propriete / & assigneth punysshement therfore. ye may also note here the grete grace of meke & Wylfull confessyon. Wherof ỹ grete Scricke sayth. Qui sponte fatetur facinus: accipit tanq̄ non reus. That persone ỹ of his owne mynde & good Wyll doth knowlege his owne defaute / is taken as not gylty / as though in maner he had neuer done the offence But Whan confessyon is not made / or els made by con Note.

straynt/it lytell or nought auayleth. And ẏ punysshe-
ment must (of reason) be more greuous. So sayth
Saynt Hugh.

¶ Saynt Augustyn sayth here that suche religyous
persones as done pryuely receyue ony thynge/done
therin entre in to grete euyll & grete synne/& that is/
bycause that so to receyue ony thynge/is to peruerte &
destroye the ordre & very purpose & entent of religyon
He must therfore do grete synne/ẏ breketh his ordre
and that destroyeth his relygyon. The holy prophete
Helize wolde neuer so terrybly haue cursed/& therby
cast Gyezy his discyple in to ẏ greuous sekenes of le-
prenes/excepte he had well knowen how grete synne
it is & displeasure to god/to take ony gyfte or reward
pryuely. By whose example we ben taught to knowe
how grete correccyon they ben worthy & done deserue
that pryuely wout knowlege of theyr souerayne done
receyue ony thynge. Notwstandynge yf they of theyr
mynde & good wyll do knowlege the defaut/let them
be ẏ more easyly delte with/& let them be prayed fore.
For that synne euer and defaute is made more lyght/
that by voluntary confessyon is made open & playnly
psal.xxxj. shewed. The psalmist sayth. Dixi confitebor aduer-
sum me iniusticiã meã dño: et tu remisisti impietatẽ
peccati mei. That is. I made perfyte ꝓmesse that I
wolde confesse vnto our lorde & knowlege agaynst my
selfe myne owne vnryghtwysnes. And ẏ good lorde
dydest remytte & forgyue ẏ wyckednes of synne. The
a.l.ꝑsbite lettre. Si autẽ deprehendit atq; testibus cõuincitur:
ri vel etiã secũdũ arbitriũ ꝑpositi vl' presbiteri: grauius puniat.
epi graui That is. But yf they be foũde & taken w the defaute/
us emen- and therupon accused/cõuycted/& by wytnes proued
det.

gylty/let them than after the iudgement of the preſy-
dent or ſouerayne be more greuouſly punyſſhed. Here
ye may perceyue that the defaute that is proclaymed
ſholde more greuouſly be corrected/than the defaute ꝑ
is confeſſed. Note here alſo how this lettre/ & alſo all Nota.
that folowyth/doth layne alway & is ioyned vnto obe
dience. Now ſpeketh Saynt Hugh.

¶The more greuous ꝑ defaut be/the more greuous
correccyon belongeth thervnto. But of a ſurety/thoſe
religyous ꝑſones done greuouſly & mortally offende/
that bothe done ꝑ euyll to receyue ony thynge in pro-
pryete/& alſo done therto hyde ꝑ ſame from theyr ſoue
rayne. Of lettres & tokens ſaynt Jerome thus wry-
teth. Swete lettres & ſudaryes/& ſuche other tokens Epſa inci
ofte ſent/holy loue dothe neuer admytte ne yet delyte pit pet⁊ a
to haue. And who ſo delyteth & taketh pleaſure in ſu- me nepo-
che tryfles/is by grete vanite ſore deceyued. For the tiane.
more he delyteth in theſe lowe & erthly thynges/the
more is he letted & put away from hygh and heuenly
thynges. For of ꝑ delectacyon of ſuche vanytees/ma-
ny euylles & incõuenyentes bē oftentymes engendred
And who ſo perfytly wylleth & delyzeth to auoyde all
vyce/dothe ſtudy & gyue dylygence/not onely to flee &
forſake tho thynges that of themſelfe ben euyll/but
alſo all ſuche thynges ꝑ may gyue occaſyon of euyll.
The engliſſhe ꝓuerbe is/Who ſo wyll none euyll do/ Nota.
wyll do thynge that longeth therto. It is therfore ne-
ceſſary & cõuenyent for religyous perſones/ꝑ ben not
onely bouñde to do well themſelfe/but alſo to gyue vn-
to all other perſones good example/ꝑ they no thynge
do/wherby ſuſpicyon of euyll/or occaſyon myght be
taken. The lettre. Veſtes veſtras in vnũ habeatis

sub vno custode/vel duobus/vel quot sufficere possint ad eas excutiendas ne a tinea ledant. Et sicut pascimini ex vno cellario: sic induamini ex vno vestiario. That is. Ye shall put your clothynge in the keppynge of one offycer/or twayne/or as many as may be suffycyent to kepe them clene and safe that they be not corrupted ne hurte w̄ mothes. And as ye ben fedde out of one cellary/so shall you be clothed out of one vestiary. Here saynt Augustyn doth shewe wherin propriete may be vsed/that is to saye/in thynges of moost necessite vnto man/wout whiche no persone may lyue naturally that is to saye/fode & clothynge. The fode saynt Augustyn doth presuppose to be cōmune in euery monastery/as mete and drynke/accordynge vnto his ordynaūce in the begynnynge of this rule/where he cōmaūded all thynges to be cōmune/namynge specyally fode & cloth. Here therfore (as I sayd) he dothe exclude propriete/whiche cōmunly is or may be more vsed in clothynge than in fode. For the clothynge is assygned by certayne and determynate garmentes vnto euery synguler persone by hymselfe/all though all onely vnto vse/& not vnto ppriete. For ỹ vse also is euer vncertayne/at the wyll & discrecyon of the souerayne/& not of the werer/& therfore he cōmaūdeth they shall take & receyue theyr clothynge out of one place called here the vestiary/whiche in all monasteryes is called the chambre or chambery. For as they ben serued of fode out of one celary/soo must they be clothed out of the chambery/out of that offyce. This poynt of the rule is moche agaynst the cōmune vse of many monasteryes/where they take stypend or wages at a somme of money determyned/and therwith & by theyr owne

ꝓpꝛe labours/Whiche alſo(by this rule)ſhold be cō-
mune/to ꝓuyde foꝛ themſelfe in all theyꝛ aray/oꝛ at
the leſt in grete parte therof. And beſyde ꝟ ſtypende oꝛ
poꝛcion/they haue licence to gyue therof at theyꝛ plea
ſure Where they Wyl/⁊ to receyue of theyꝛ frendes vn
to theyꝛ oWne vſe What is gyuen them/⁊ to gyue a-
gayn What they Wyl/to ſende ⁊ receyue lettres Wout
ony knoWlege of the ſouerayne/to lende ⁊ to boꝛoWe/
and ſo to be in dette/⁊ haue detters/and yet ferther to
bargayne/bye ⁊ ſell foꝛ theyꝛ oWne vſe ⁊ auauntage/
as vnto them ſemeth beſt. Whiche thynge ſemeth vn
to me ferre out of ioynt ⁊ all good oꝛdꝛe/and expꝛeſly
agaynſt this holy rule. ¶ Wyll no thynge determyne
agaynſt ony other lerned men in this behalf/but this
I dare Well ſay/that Who ſo euer do vſe themſelfe af
ter ꝟ maner beſoꝛe ſayd/they do not perfytly obſerue
this rule/ne be not very obſeruaũtes therof. ¶t is not
all one thynge/a perſone to ꝓuyde foꝛ hymſelfe/as
foꝛ hymſelfe alone/⁊ to ꝓuyde foꝛ hymſelfe amonge
other/as foꝛ one of ꝟ congregacyon oꝛ couent. Foꝛ vn-
to this latre is euery religyous offycer boũde by ꝟ ſo-
ueraynes byddynge oꝛ lycence/but the other may no
pfeſſed pſones do(after myn oppynyon) keppyng theyꝛ
rule after theyꝛ pꝛofeſſyon. ¶ ſaye after myn opinyon
foꝛ in this it is laWfull to holde opinyon/alegꝯge ſpe
cyally ſcripture oꝛ laWe/oꝛ ony of the pꝛyncypall ap-
ꝓoued doctours. This therfoꝛe is herin myn opinion
that no reguler ſouerayne may laWfully (keppynge ꝟ
rule) gyue lycence/lyberty oꝛ poWer vnto ony ſubiect
to haue ony ſtypende oꝛ Wages at a ſomme determy-
ned oꝛ appoynted/as.x.ſ. a yere.iiij.markes.v.mar-
kes.⁊c. and Ẅ that Wages/ſtypend oꝛ ſomme to ꝓꝛo-

uyde for theyr owne clothynge alone/ & to vse that certayne somme vnto theyr owne auaũtage & pleasure as they wyll/wout ony accoũte therof or controllyng as cõmunly they do in all monasteryes where stypende & wages is gyuen. This (I say) may no souerayn do/ne ony subiecte take. And this is my reason. The preceptes & cõmaũdementes of the lawe/as well the newe as olde/ben vndispensable (all though by ỳ popes sanctite they may be interpretable) But the coũseyles of ỳ gospell: vnto suche persones as by vowe & profession done bynde themselfe ther vnto/ben cõmaũdementes: ergo vnto all professed psones theyr vowes whiche ben the coũseyles of ỳ gospell/ben vnto them vndispensable. Ergo theyr Prelates or souerayns may not gyue them lycence to ỳ contrary/for to gyue them lycence so to vse ony certayne somme/is contrary the sayd coũseyles of the gospell/as appereth by ỳ same.

Mat.xix. Si vis perfect⁹ esse/vade et vende oia que habes/et sequere me. That is. yf thou wylte be perfyte/yf thou wylte be a very & vnfeyned religyous psone/go forth and sell all that thou hast/& come & folowe me. Note well what our sauyour sayd. Fyrst he sayd yf ỳ wylt/ by that appereth it is no cõmaundement/but onely a coũseyle vnto all chrystians generall. But than yf ony synguler persones so wyl/they must do ỳ folowyth/& specyally yf they bynde themselfe by theyr owne free wyll & mynde vncõstrayned ther vnto/they must nede than pfourme theyr bonde/accordynge vnto ỳ same. Se now what is theyr bonde/the very same coũseyle of Chryst. Take hede than what he sayd. Goo forth (sayth he) or go thy waye/that is/that fyrst all suche persones must go from the worlde/renoũce & forsake

Nota.

all that belongeth therunto. And than next they muſt ſell/not gyue or caſt away all ỹ they haue/that terme haue/muſt be well taken & marked. For in ỹ latyn is wryten/habes/and that verbe habeo doth betoken to holde or to kepe in propricte. So this text of ỹ goſpell wyll ỹ the perfyte plone/or rather ỹ perſone that wyl leth to be perfyte/ſholde ſell all proprietc/all that they may holde or kepe vnto themſelfe in proprycte. I ſaye agayne they muſt ſell it/not gyue it/ne caſt it away/ What is to ſell/but to take an other thynge therfore ỹ vnto the ſeller is better or more nedefull & profytable/ than the thynge ſolde. The ſeller(ye ſe well)is ỹ perſone that Wolde be pfyte/& the ware to be ſolde/is all proprietc/the byer is he that neuer ſhall fare ỹ better for the ware. For he hath no nede/ne euer can be ỹ better therby/but onely that he wyll bye it for pyte/& for the nede & vaũtage of ỹ ſeller. This byer & marchaũt is our lorde & ſauyour Jeſu. And what trowe ye chry ſtyans he pfreth & wyll gyue therfore? Quicũq; reliquerit domũ vel agros. &c. centuplũ accipiet/et vitã eternã poſſidebit. Who ſo (ſayth he) for my ſake wyll leue & forſake all proprietc/he ſhall haue therfore an hondreth tymes as moche as he leueth. And alſo he ſhall haue for his poſſeſſyon and enherytaũce the lyfe eterne & euerlaſtynge. This is a grete gaynes/this ware is well ſolde. For in this World he ſhall haue for euery peny. C. pens. For he ſhall be better cõtented wt the Waye & lyfe ſpirytuall that he taketh for god. C. fold/& better ſatyſfyed a. C. fold/than euer he myght be With ony goodes tempozall/& the reſydue of ỹ payment is ineſtymable gaynes to haue for theſe goodes tranſytorite/poſſeſſyon & enherytaũce euerlaſtynge. Mat. xix. Mat. xix.

But yet must ye knowe by whome this marchaunt
our sauyour wyll receyue this ware solde(for he(as
I tolde you)hath no nede therof) The lettre of ỹ gos-
Mat.xxb pell sheweth/where is sayd. Et da pauperibus. He
wyll receyue it by ỹ handes of ỹ poore. For in an other
place he sayth. What so euer ye do vnto ỹ leest of myn
for my sake/ye do that vnto me. Yet chrystyans/yet
there remayneth a clause & a cõclusyon/that maketh
onely for our purpose. Et sequere me. And after all
this (sayth he) folowe me. Se now all that before is
sayd/no thynge/or but lytell auayleth wout that con-
clusyon/to folowe Chryst. For he went before/he ful-
fylled that he coũseyled. For no thynge dyd he reteyne
vnto propre vse/ne yet gaue lycence vnto ony that fo-
lowed hym/to haue ony stypend or wages/or ony cer
tayne somme vnto theyr owne puisyon. The apostles
Act.v. lyued in cõmune. And we rede in the actes of them/ỹ
two persones whiche wout vowe or professyon made
thervnto/onely entreprysynge & takynge vpon them
to folowe the sayd coũseyle/and to lyue in cõmune/by
cause contrary theyr entreprysse and apperynge/they
kept parte of theyr owne goodes vnto theyr owne vse
they were by ỹ vengeaũce of god stryken sodeynly to
deth/& theyr bodyes buryed in ỹ wylde felde/& theyr
soules in ỹ pyt of perdicyon. What shall than become
of them that make vowe & solempne professyon & pro-
messe/& thervpon done receyue the blessed body of our
lord/what (I say) shall become of them/yf they kepe
it not? I am affrayde surely to thynke what shall be-
come of them. For they ben boũde to kepe ỹ coũseyle of
our sauyour/not as a coũseyle/but as a cõmaũdemẽt
after theyr promesse/& that accordynge vnto the very

lettre of the rule/ Whiche dothe gyue them no lycence to haue wages/ nor yet to prouyde by ony lycence for themselfe alone/as for themselfe of ony thynges/not so moche as fode or clothynge or ony other thynge moost necessary vnto the lyuynge of man/as playnly appereth in the lettre. Of this mater shal I wryte more at large in ỹ seconde parte of our essencyalles/ Whiche ye shall haue as soone as I haue done wt this rule. Now here Saynt Hugh.

¶ That sayut Augustyn doth here cõmaũde ỹ disciples of this rule to put theyr clothynge or aray in one place vnder cõmune officers/two causes (as semeth) done moue hym. One/lest by negligence they shold be lost or hurte wt mothes. The other lest the vser of the vesture or clothynge sholde therby haue ꝓpryete/ yf he myght kepe it Where he wold/and vse it whan hym lyst: vnto the Whiche sentence accordeth ỹ lettre & text that folowyth. Si autẽ fieri potest: ad vos nõ ptineat qõ vobis indumentũ ꝓ tẽporũ congruentia ꝓferatur: vtrũ hoc recipiat vnusquisq; qõ deposuerat: an aliud qõ alter habuerat/ dũ tamen vnicuiq; ꝓut cuiq; opus fuerit: nõ negetur. That is. And yf it may be that the garment wyll serue/ care you no thynge/ as belongynge vnto you What garment/accordynge vnto the season of the yere/be prouyded vnto you/ne Whiche garment ye receyue/ Wheder it be the same ỹ for the tyme ye layde away/ or an other garment that an other of your felowes had. So that vnto none of you ỹ is necessary be denyed. Se now how playnly doth appere in this texte/that to haue stypend or wages/& to prouyde for themselfe syngulerly alone/ is agaynst this rule. For how sholde those psones prouyde garmentes

Note wt this saiege of sayt Hugh.

for themselfe/that may not in the somer haue the kepynge of theyr owne Wynter clothynge/ne in ỹ Wynter of the somer clothynge/but to haue it all at the delyucraũce of the offycers/& that as it cometh/not lokynge for the same he had before/but to take Whiche so euer is brought/better or Worse/so it may serue the persone. That is sayd/bycause a lytell garment Wyll not serue a large body/ne a short shoo a longe fote/nor a narowe hose a grete legge/& so lyke other thynges.

Texte. That terme si fieri potest/yf it may be/may be taken for the difficulte of the mynde of the persone that can not be content to Were the garment that an other had Worne/but to haue the same he had before/& so by lycence he may haue the same/not at his owne choyse & Wyll/but by assignement. Notwithstandyng it Were more after the perfeccyon of this rule/that ỹ disciples of the same sholde set so lytell by theyr owne pleasure that Wout grudge they toke What Were profred/& to be cõtent wt that garment alone/that Wolde serue the

1.Tim.vj body & Were nedefull therfore. The apostle sayth. If We haue fode & clothynge/We ben content therWith/he determyneth not ỹ quãtite/nor qualite therof/ỹ is to saye/neyther howe moche/nor What maner of fode or clothynge We sholde haue/but onely doth he name that is necessary/& ỹ suffyseth vnto nature. For suche persones as Want pfeccyon/haue alWay more appetyte in Wyll & delyre than is necessary for nature. For as saynt Jerom sayth. Waines nature is content wt a lytell/but an euyll custome & therWith Wyll & pleasure/done adde & multyply more than nature Wolde requyre. But Who so loued almyghty god perfytly & dyd vtterly forsake the delyres of ỹ flesshe/sholde cast

awaye many thynges as superfluous/Whiche they holde/kepe & vse as necessary. Let vs therfore lerne to loue our lord. And so for his loue/& by ỹ vertue therof we may study & gyue diligence/bothe to be content wt that is necessary/& also to put & forsake all superfluyte. So whan vnto no persone is denyed ỹ is necessary/& agayne no ylone do aske ne desyre that is not nedefull Charite may be vsed after her owne propriete/Whiche is neuer to seke/ne labour for selfe pfyte ne auayle but alway to preferre the cõmune welth. For charite causeth a ylone to thynke themselfe abiecte in ỹ hous of god/an outcast & vnworthy ony thyge to haue lyke other ylones. And therfore who so perfytly hath charite/wyll somtyme forsake & be content to lacke parte of that were necessary. The lettre. Si autẽ hinc inter vos cõtentiones & murmurationes oriant/et conqueratur se aliquis deterius accepisse ꝙ prius habuerat/et indignũ se esse/qui non ita vestiat sicut alius frater eius vestiebat: hinc vos probate quãtũ vobis desit in illo interiore sctõ habitu cordis/qui p habitu corporis litigatis. That is. But yf therof/contencyon/stryfe/murmure or grudge done growe & aryse amonge you and one complayne he hath a worse garment than he had before/& that he hath not deserued/nor is worthy to be clothed as his felowe is: therin may ye proue your selfe & perceyue how moche ye want inwarde of the holy habyte & aray of the herte and soule/that so done stryue for the habyte & clothynge of ỹ body. Loo now se and perceyue how sayut Augustyne bothe folowe the purpose that before I spake of/that is/that no persone/disceple of this rule/sholde be in surety of ony thynge/not so moche as of the clothes that they

before had wonne & vsed. And why trowe you? The why & cause is declared in the selfe lettre/moche accordynge vnto ỳ reuelacyon of our sauyour vnto our holy moder saynt Birgit in our rule. That is to saye/by cause suche stypendes & synguler prouysyons done in a monastery dyuyde/departe & destroye the laudable vnite of religyon/whiche in ỳ front & begynnynge of this rule/is chefely & moost straytly cõmaũded. And also they done corrupte & bringe to nought ỳ cõmune equite & iustyce/whiche is to wey & consydre what is nedefull/not what is pleasure/& to vse also ỳ nedefull/not by selfe iudgemẽt/not by selfe appetyte/but onely vnder obedience w̃ all humilite/to be content with the wyll & appoyntment of ỳ rule & rulers therof/that is to saye/ỳ soueraynes. Where stypendes cõtrary done ordeyne for theyr pleasure what they wyll & can deuyse/& that causes in habytes so moche diffourmyte & varyaũce/so that in one quere ye shall se amonge religyous persones dyuerse colours & fashons/some violet/some darke tawny/& some blacke/some fyne/and some course/some pynched/& some playne/some garded/& some hẽmed/& as they be/so they shewe/all varyaunt/where they sholde (after the rule) in all thynges be as one persone/& take wout prouysyon or study theyr very necessaryes as they ben delyuered vnto them/neuer notynge what other persones haue/ne what before they had/so they alway haue ỳ is necessary. Here now holy Saynt Hugh.

¶ Saynt Augustyn in an other place dothe describe what is stryfte/or to stryue/sayenge. Contencyon/or stryfte is whan the one parte with obstynate mynde or stomacke wyll holde & defende theyr owne opinyon

and not ſerche or lene vnto reaſon or trouth/but rather with many or inordynate wordes done wery & make dull the mynde of the other party. The habyte & aray of the herte/is ſanctifyed & ſacred by the grace of god by the inhabytacyon & dwellynge of the holy ghooſt/ whan charite/peace/boũte/mekenes/pacyence/vnite/cõcorde/gentyll behauyour/& ſuche other vertues done dwell in vs. The inwarde ryches & ornamentes of relygyous perſones/ben good maners & vertues. But yf they begyn to cõtende & ſtryue/to murmure & grudge amonge themſelfe/they ſhall ſoone be voyde of theſe vertues. For vyce & vertue wyll not dwell togyder. A lytell poyſon marreth a grete dele of mete. Relygyous pſones therfore ſholde proue & ſerche them ſelfe/& diligently ponder & wey/how moche pfecyon they want inwarde in theyr hertes/& alſo in to how grete loſſe and domage they renne/that ſo done ſtryue for ſuche tranſytory thynges. For they loſe ỹ thynge that ſholde make them bleſſed vpon erthe/ỹ is to ſaye reſt & peace. Moche therfore ſhold relygyous perſones bewäre of ſtryfte/cõtencyon & debate. For theſe ben ỹ werkes of our fraylty & of ſynne. And (as the apoſtle ſayth) who ſo dothe ſuche werkes/ſhall neuer haue poſſeſſyon in the kyngdome of heuen. And therfore in an other place he warneth vs ſayenge. Do no thynge by cõtencyon/nor by vayne glory/but that eche of you ſuppoſe & iudge that his felowe is better than he. All you ſyngulerly ſtudy & do as moche as ye can for the cõmune welth/but not for your owne/thynke you & iudge/ỹ your felowe hath more nede than you/& that of ryght he ſholde haue more than you. For theſe ben two ſynguler remedyes to put away ſtryfe/& to nou- Gala.v. Phil.ij.

rysshe concorde/that is to saye/yf ye thynke your selfe inferyours vnto all other. And yf ye wey ẏ is nedefull vnto other more thā vnto your selfe. For in these twayne/humilite ⁊ charite done appere/Whiche two vertues done moost destroye cōtencyon/and moost reduce discorde vnto vnite/peace ⁊ cōcorde. But bycause this sentence before sayd apperteyneth vnto suche ꝑsones as ben ꝑfyte/therfore saynt Augustyn doth somwhat ease the mater for them that ben lesse ꝑfyte. Addynge this lettre. Tamen si vestra toleratur infirmitas: vt recipiatis qd̄ posueritis: in vno tamen loco sub cōmunib⁹ custodib⁹/habete qd̄ ponitis. Ita sane: vt nullus aliq̄d sibi operetur: sed oīa opera vestra in vnū fiant: maiori studio et frequentiori alacritate: q̄ si vobis singulis faceretis ꝓpria. Charitas enī de qua scriptū est q̄ nō querit q̄ sua sunt: sic intelligit: quia cōmunia proprijs: nō propria cōmunib⁹ anteponit. That is to say. Notwstandynge/yf your infirmite ⁊ fraylte be so consydred ⁊ suffred of the officers/that ye receyue ẏ same garmentes/ye layde awaye for the tyme/yet shall ye put all your stuffe in one place/vnder the kepyng of ẏ cōmune offycers. So also that none of you do werke ne labour ony thynge for themselfe/but that all your werkynge ⁊ labours be done in one vnto the cōmune ꝓfyte. And ẏ with more study/more cure/with better wyll ⁊ diligence/⁊ also with more gladnes of herte ⁊ chere/thā yf eche of you wrought ⁊ laboured for them selfe. For charite (wherof saynt Paule wryteth) that in the charitable persone/doth not seke ne desyre ꝓpre auayle ⁊ profyte/ne yet selfe pleasure (that charite I saye) must thus be vnderstand ⁊ taken/that euer the same charite doth put the cōmune profyte before ony

.Lin origiali Ita sane/vt nulla sibi aliquid operet: siue vnde inuat: siue vbi aceat: siue vnde cingat: vel operiatur: vl' aput cōtegat sed oīa. ⁊c̄.

Ex Johanne cassiano libro iii. de īstitut. renūciantiū. ca. xiiii.

In the origiall of saynt Augustyn is thus wryten. So also that none of you do werke/labour/ne make ony thynge for thēselfe eyther clothyng or bed dynge to lye vpon or to couer thē with: or ony gyrdelles/or suche other: but that all. ⁊c̄.

propre or synguler profyte / & neuer dothe she put ony propre or synguler auaũtage before ẏ cõmune welth. Here may ye ꝑceyue how one sentence dothe declare & make euermore playne that before is spoken. And all sowneth vtterly agaynst the stypendes & selfe prouysyon ẏ cõmunly is vsed. For by this lettre is no power nor lycence gyuen vnto ony persone / to axe or to chose ony vesture that they before had vsed: but ẏ is put in the discrecyon of ẏ officers / & specyally ẏ soueraynes / that where they cõsydre the infirmite of ony imꝑfyte persone / they may for ẏ more quietude & rest of mynde delyuer vnto theyr vncertayne vse the same garment that they had before / but euer they must put all in to the cõmune offyce / & from thens receyue all. And ẏ is after holy Saynt Hugh.

¶ Bycause that whan all is so had from the cõmune offyce / the vsers therof shall knowe well they haue no propriete therin / all though they haue (for ẏ tyme) the propre vse therof at vncertaynte. How may they saye than / they kepe this rule ẏ haue stypende / & done prouyde for themselfe? Truly I can not se how / specyally syth (as foloweth in the lettre) they may not vse theyr owne werkes nor labours for theyr owne ꝓfyte ne after theyr pleasure / but all in cõmune. Wher vpon he allegeth & bryngeth after Saynt Hugh.

A note of the translatour.

¶ The sentence & auctorite of ẏ apostle / & expowneth the same as ye haue herde. This is than ẏ cause why no ꝑsone discyple of this rule shall werke ne labour for themself / but all in cõmune / bycause ẏ charite wyll no thynge desyre for selfe ꝓfyte / ne for synguler pleasure but charite euer doth preferre & set the cõmune welth before ony propre pleasure or selfe ꝓfyte. Yf than chry

stȳan charite doth not requyre/ ne labour for ony selfe
profyte/ how shold a religyous pſone labour or werke
for themselfe? And yf the charite of Chryst/ ꝓ is to say
of euery faythful chrystyan cōmunly do preferre & set
the cōmune welth before selfe profyte. Religyous per
sones than whiche bē more straytly boūde/ must nede
of reason do ꝓ cōmune labours with more diligence/ &
with more gladde mynde/ than theyr owne synguler
profyte or auayle. For ꝓ fruyte & meryte of charite/ is
more than of profyte. For our lorde hath prepared &
ordeyned for his louers/ that thynge that no eye may
se/ ne ere may here/ ne ony hert may thynke. Therfore
foloweth in the lettre. Et ideo quanto amplius rem
cōmunē/ ꝙ propria vestra curaueritis: tanto amplius
vos ꝓficere noueritis/ vt in oībus q̄bus vtitur transi
toria necessitas: supemineat que permanet charitas.
That is. And therfore how moche ye do care more for
the cōmune welth/ than for your synguler ꝓfyte. So
moche (I wyll ye knowe) you done ꝓfyte more vnto
this ende & purpose/ that charite whiche for euer re-
mayneth & lasteth/ be more preferred/ and more set by
than these trāsytory thynges & tēporall goodes/ whi-
che here we done vse for our necessite & nede. In this
sentence saynt Augustyn doth courage & conforte the
disciples of this rule/ to folowe his sayd ordynaunce
bycause of the goodnes & profyte spirytuall ꝓ cometh
therof/ that is to saye/ the encrease of charite whiche
is nourysshed & multyplyed more by ꝓ cōmune welth
than by synguler ꝓfyte. And therfore ꝓ more we pro-
mote & cure the cōmune welth/ and the lesse we set by
synguler profyte/ the more we done growe & encrease
in charite/ ꝓ mooste noble vertue & mooste high meryte.

Here now your mayster. Saynt Hugh.

¶This transytory necessite/ must nede vse thynges transytory/ as tẽporall goodes & tẽporall study & prouysyon/ but euer let charite haue ouer them preemynence & soueraynte. For wout charite/ no thynge may please god. Therfore in all thynges that we done/ let euer charite (I saye) haue preemynence. For charite is ỹ moder of all vertues/ the rote of all goodnes. Charite is ỹ hygh & mooste redy waye vnto heuen/ wherof saynt Paule spake/ sayenge. Yet wyll I teche you (sayth he) a more excellẽt/ a more hygh/ & a more perfyte waye. In whiche charite moche done they pfyte that for ỹ loue of god/ done despyse & forsake all thynges ỹ done appertayne vnto the worlde/ & that haue appetyte & desyre no thynge to retayn vnto themselfe/ but to haue all thynges in cõmune. They go ỹ hygh and mooste excellent waye/ that tredynge vnder fote & settyge at nought all erthly thynges/ bẽ lyft vp bothe in soule & body/ wt hole desyre of hert/ vnto spirituall & heuenly thynges. Charite standeth in ỹ loue of god/ & ỹ neyghbour. And ỹ loue of god is expressed & shewed in thre thynges. One is/ ỹ all ỹ is in man/ be ryghtly subdued vnto the loue of god. For we ben cõmaũded to loue god wt all our herte/ that is to say/ ỹ we referre & apply all our thoughtes vnto hym. We must loue hym also wt all our mynde/ that is to saye/ that we yelde & apply vnto hym all our reason/ wherby we vnderstãde & discerne or iudge ony thynge. We ferthermore shold loue hym wt our soule/ that is/ that all ỹ affeccyons of the soule/ all the desyres of the wyll/ be euer directed/ ordred/ applyed/ & appoynted vnto hym. In ỹ loue of the neyghbour/ two thynges must we kepe. Fyrst ỹ

1.Cor.xi

Tob.iiij. Mat.vij. We do vnto no psone that thynge We Wolde not Were done vnto vs. The second that We shold do vnto other persones/that We do Wyll & desyre they shold do vnto vs. In these two vertues of neyghbourly loue/done sprynge & growe all vertues/Wherby We done coueyt all thynges that We may lawfully desyre/or ꝑ We forsake all that of ryght We shold auoyde & eschewe. For by these two poyntes or artycles/is the neyghbour ryghtly beloued/Whan he is cherysshed w̄ our kynde benefytes/& no thynge hurt by our malyce or euyll des. In all thynges therfore Whiche we done vse here for our trāsytory nede/We must euer preferre charite. For What so euer We do/saye or thynke/must euer beholde & regarde the charite of god/or of ꝑ neyghbour. So that in all our cōuersacyon & lyuyng the somme & full poynt of our entent/must be groūded & set in charite. For in these two cōmaūdementes hangeth all ꝑ lawe of god/& the sayenge of ꝑ prophetes. The texte.

Mat.xxij

Extra de statu monachor. c. cū ad monasterium. & .phibemus in fine.

Consequēs ergo est/vt etiā cū ꝗs suis filijs/aut aliqua necessitate ptinētibus ad se in monasterio cōstitutis: vel aliquā ꝓtulerit vestē/siue quodlibet aliud inter necessaria deputandū: nō occulte accipiat. sed sit in potestate prepositi: vt in rem cōmunē redactū: cum necesse fuerit/prebeat. That is. It folowyth therfore as cōuenyent/that Whan ony outWard persone gyueth vnto ony inWard & ordred persone in ꝑ monastery/Wheder they bē they⁹ chyldre/kynne/frendes or acqueyntaūce ony garment/or ony other thynge ꝑ may be deputed/appoynted or assigned amonge ꝑ cōmune necessaryes it be not priuely receyued/but ꝑ it be in ꝑ power & Wyl of the soueraynе/that taken & accoūted as ꝑ cōmune good/it be gyuen or assygned vnto them ꝑ haue nede

xxij.q.j.nō dicatis.

therof. Here may ye perceyue how ſaynt Auguſtyne doth put & ordre all thynges vnder obedience/ ſyth he wyll all be in the power of the ſouerayne. And ferther note ye well/ that yf the diſciples of this rule may not take vnto theyr vſe ſuche thynges as by theyr frēdes ben ordeyned for them & gyuen vnto them/ except the ſame thȳges be fyrſt reputed & accoũted as ỹ cōmune goodes/ & ſo by the ſouerayne to be appoynted. How may ony obſeruaũtes of this rule, puyde for themſelfe by ony ſtypende or other meanes? I can not ſe how. For all is here cōmune. ¶ Saynt Hugh. Nota.

¶ It is not lawfull ỹ ony thynge in the cōmune lyfe of religyous perſones/ be ſecretly or pryuely receyued. nor ony thynge be kepte in ꝑfyte/ but ỹ it be ſhewed (as it was receyued) vnto the ſouerayne/ that by the ſouerayne it be aſſigned and myniſtred vnto ſuche as haue nede therof. For ſo may auarice beſt be deſtroyed and all ſuperfluyte beſt be auoyded. So alſo is charite nouryſſhed/ & holy pouerty beſt preſerued. For whan there is no lycence ne lyberty to haue/ retayne/ & kepe worldly thynges/ ỹ mynde is in maner cōpelled & conſtrayned to remēbre & thynke vpon heuenly thynges. But notwithſtandyng ſome ꝑſones religyous ben ſore & greuouſly troubled/ whā they may not receyue & kepe ſuche thynges as by theyr frendes ben gyuen them. For they loue gyftes & tokens/ and to haue ſomwhat ſynguler by themſelfe as propryete. And oftentymes they ben ſo enflambed by ỹ deſyre of ſmall thynges & lytell worth/ ỹ by the occaſyon therof/ they often trouble & bycke the cōcorde & reſt of theyr cōpany. And that (doubtles) is the very temptacyon & ſterynge of ỹ deuyll. For ỹ crafty enemy the deuyll noteth well/ & mar

keth the disposicyon of euery persone/ & the affeccions of the mynde/ & therafter he assayleth & tempteth the persones in that synne wherin he may moost lyghtly preuayle. For he careth not whether ỹ synne be moche or lytell/ so he may preuayle & breke ỹ charite & vnite of the persones. Religyous persones must therfore agaynst the crafty enemy be very ware & diligent/ & in euery mater spye & auoyde his snares/ and specyally trede downe/ & holde vnder fote all erthly and seculer thynges/ that w̄ the psalmist they may synge & saye.

58.cxxiij. Laqueus cōtrit⁹ est: & nos liberati sumus. That is. The grenne or snare is broken/ and we ben delyuered out of daūger. But some psones slyppe & fayle herin/ & therfore doth folowe in ỹ lettre. Quod si ḋs rem sibi collatā celauerit: furti iudicio ꝑdemnet. That is. And therfore/ yf ony of you hyde or kepe preuy ony thynge that is gyuen vnto them/ let them by ỹ iudgement of theefte be cōdempned & cast as theues. An harde iudgement to be condempned as a theefe/ for ỹ is in ỹ worlde moost shamefull/ but for a certaynty this is true/ that euery synne of lyke maner and degree/ is moche more greuous in a religyous psone/ than in ony seculer persone. yf than they ben synfull as theues/ that pryuely done receyue ỹ frely & of charite is gyuen vnto them/ what synne haue they ỹ done vse theyr felowes thynges appoynted & assigned vnto other persones? And a detestable maner is in many places of relygyon/ that (vpon the boldnes of this cōmune terme/ all is ours) many wyl take vnto theyr owne vse wout ony assignement what they fynde/ & whan some of theyr felowes departe this lyfe/ they wyll play cathe ỹ cathe may And some other wyll fynde thynges whan they ben

loſt/or rather ſomtyme before they be loſt/& thoſe thyn-
ges they done apply vnto theyr owne vſe: truly all ſu-
che ben dampnable & proprietaryes. For no perſone in
religyon may vſe ony thynge but ỹ is delyuered/aſſi-
gned/or appoynted vnto them/excepte extreme nede/
or vnkeyned chaunce: Where interpretated & ſuppoſed
lycence doth diſcharge cõſcyence for the tyme/ ſo euer
they be in mynde to ſhewe it vnto ỹ ſouerayn as ſoone
as cõuenyently they may/& to ſubmytte themſelfe ho-
ly vnto the Wyll & diſcrecyon of ỹ ſouerayn. yf than a
religyous perſone be as a theefe/that doth pryuely re-
ceyue ỹ is prouyded/ how may ỹ religyous perſones
by ony reaſon ꝓuyde priuately for themſelfe? I Wote
not how ſurely. But here now Saynt Hugh.
¶ The apoſtle ſayth/ that theues and robbers ſhall 1.Co.vj.
haue no poſſeſſyon in ỹ kyngdom of heuen. For theefe
is a criminall ſynne/& contrary vnto ỹ cõmaũdemen-
tes of god/Where is Wryten. Thou ſhalte do none ad- Mat.xix
uoutry/thou ſhalt do no theefte. &c. bycauſe therfore ỹ
theefte is amonge the grete principall ſynnes/ it ſhall
be iudged & punyſſhed after the lawe/ as aduoutry &
homicyde or mãſlaughter. The religyous perſone ther-
fore that hath appetyte to kepe and holde [illegible]ely ony
thynge ỹ is gyuen/doth in holy chirche kepe the rome
& place of Judas ỹ traytour/that Was a theefe. For he
bare the purſe/ & What Was delyuered vnto hym he
put therin/& euer ſtale parte for his owne proprꝛ vſe &
pleaſure. And ſo moche Was he therby enflambed in
the vyce of couetyſe/that by the laſt (as the deuyll put
hym in mynde) he betrayed & ſolde his lord & mayſter
But ſe What came therof. In ſekynge and delyrynge
lucre & vnlawfull gaynes/ he foũde deth/ for he han-

Math. xxvij. Proū.xxj ged hymselfe as scripture sayth. Whyle he thursted & coueyted lucre / he came vnto the rope. Suche is the fruyte of auaryce & of the couetyse mynde. Religyous persones sholde moche therfore be ware they coueyte no lucre / flee & auoyde the appetyte therof / lest they be tempted & moued to hyde or kepe ony thynge preuy / & so (by the persuasyon of the deuyll) they fall vnto that greuous & detestable synne of propriete. And ferther by the iustyce of our lorde god / vnto the iudgement of euerlastynge dampnacyon. ¶ Ualete.

¶ The syxth chapytre of the rule.

Indumenta vestra scd̄m arbitriū prepositi lauentur / siue a vobis siue a fullonibus: ne interioris anime sordes / contrahat munde vestis nimius appetit⁹. That is. Let your clothes be wasshen at the assignement & wyll of your souerayne / & not at your owne pleasure. And ẏ wheder they ben wasshen by your selfe / or by ony other ꝑsones. The cause why is / lest ony suꝑfluous or vayne appetyte of clene & fayre clothes sholde make foule or fylthy your inwarde soules. Note well ẏ all this ordynaūce (as appereth playne by ẏ sentence) is subdued vnto obedience. And also ẏ syth no persone relygyous may wasshe theyr owne clothes / ne ꝓcure them to be wasshed / but at the assignement & appoyntment of ẏ souerayne / how sholde ẏ persone wout suche appoyntment prouyde themselfe for ony newe clothes? And yf the appetyte of clene & clenly clothes may defoule the soule / what wolde you than suppose of fyne clothes / pynched & pressed / made of ẏ newe fashon / & wantonly worne also? Ye may well saye / they done not onely

Nota.

defoule/but also defourme/& put ỳ sely soule clene out of all godly fashon. ¶Saynt Hugh.

¶Wherfore dyd saynt Augustyn cõmaunde that the clothes of religyous persones shold be washed after the arbitrement & discrecyon of the soverayn/& not at the pleasure of ỳ subiecte/The cause he shewed hym selfe/lest the religyous persone shold blemysshe & defoule his soule/by ouer moche appetyte & desyre vnto clene clothes. For the more ony religyous psones ben garnysshed & apparayled outwarde vnto vayngloxy/ the more ben they inwarde polluted & defouled. The soverayns therfore must take hede ỳ theyr subiectes do not offende by gay clothyng or pyked aray. For (I tell you) it is not gay clothynge/but good maners/ỳ dothe garnysshe & adourne the religyous psone. The apostle therof warneth vs/sayenge. ¶Nolite ẽformari huic seculo. Be not you in wyll (sayth he) to be lyke vnto worldly persones/but rather to be refourmed & garnysshed w̃ the newe clenly garment of spirytuall vnderstãdynge. For those psones ỳ haue appetyte vnto ỳ newe fashons & maners of the worlde/haue lytell care for the due fourme & fashon of theyr soules. For ỳ more outwarde beauty is beloued/the lesse is inward beauty desyred. The beauty ỳ our lord requireth of religyous persones/he doth hymselfe expresse. ¶Lauamini/mũdi estote. &c. Washe your self (sayth he) and be you clene/that is/put away the cuyll & corrupt cogitacyons of your hertes (sayth he) out of my syght. For our sauyour sayd not in ỳ gospell. Blessed be they that ben clenly in theyr bodyes/but that haue a clene herte/a clene conscyence. For they (sayth he) shall se al myghty god. Notwstandynge/lest peraventure some

Roñ.xij.

Esa.j.

Mathj.v.

scrupulous persones wolde thynke hereby/the body sholde no thynge be cured ne set by/he put to more/as folowеth in ẏ lettre. Lauacrũ etiã corporis/cũ infirmitatis necessitas cogit: minime denegetur. Fiat sine murmure/de consilio medicine/ita etiã: vt si nolit/iubente ꝑposito: faciat qđ faciendũ est ꝓ salute. Si autẽ velit/et forte nõ expedit: sue cupiditati non obediatur. That is. Baynes also for ẏ body whan nede is/vnto the seke ꝑsones shall not be denyed/let it be done wout grudge/ꝛ by the counseyle of physyke/ꝛ that wͭ suche effecte ꝛ diligence/that all though the seke wolde not therof/yet shall they (whan ẏ souerayne cõmaũdeth) do for theyr helth ẏ is to be done. And yf ẏ seke wolde desyre to be bayned/ꝛ ẏ bayne perauenture for ẏ tyme be not expedient/let not theyr mynde ꝛ wylfull desyre be folowed therin. Saynt Augustyn wolde that all ẏ discyples of this rule shold be honest/ꝛ haue all thynges nedeful/ꝛ therfore theyr clothes shold be wasshed by good discrecyon. And we therfore haue a statute amonge vs/that euery persone shall put theyr clothes to wasshynge at the cõmune tyme appoynted/as becometh the honesty of religyon/ꝛ so they shall not for slouthfulnes/ne yet for ꝑfeccion be vnhonest. And they shall wasshe theyr bodyes/not for pleasure/but as nede requireth/ꝛ that (as ye may se in the lettre) by obedience/lady ꝛ maystres of this rule. For the subiecte hath here no wyll. For whã he wolde not/he shall not chose/ꝛ whan he wolde/he shall not/all is mere obedience.

¶ Saynt Hugh.

¶ This lettre before moche accordeth wͭ the doctryne of saynt Paule/that dothe ꝓhibyte ꝛ forbede cure of ẏ body for pleasure/but not for nede. For there is grete

Rom̃.xiij.

ta habet riginale. Lauacrum tiã corporũ susq; balnerũ: nõ sit assiuus: sed eo uo solet inkallo tẽporis ribuat. hoc st. semel in nẽse. Cuius utẽ infirmitas necessitas ogit lauãdũ orp°: nõ longuis differat iat sine murmure de cõsilio medici ꝛc.

difference bytwene pleasure & nede. For nede is profytable / & pleasure is vycyous. But some psones ben so supsticyous & so precyse / ỹ they saye / a religyous persone sholde loke for no medycyne for ỹ body / but all for the soule. A grete pſumpcyon & foly so to attempte our lorde. For yf they loke well / they shall fynde that mete drynke & clothynge ben all but medycyne / & so ben all erthly thynges that we vse for ỹ nede of the body. Let it be done than wout grudge / & by coũseyle. And that terme also is well added / that ỹ subiecte not wyllyng shall be constrayned / & wyllynge shall be denyed. For nede & not pleasure must be obeyed / and the cause folowyth in the lettre folowynge. Aliquando si noceat prodesse creditur qõ delectat. That is. For somtyme ỹ thynge that delyteth & pleaseth / is thought & supposed profytable / all though in dede it do moche hurte / & noy the persone. Whan saynt Augustyn cõmaunded that the subiecte not wyllynge / sholde folowe the cõmaũdement of ỹ soverayne / he rendred no cause why. For he wolde that obedience sholde onely be the cause. But whan he had cõmaũded that ỹ subiecte dyseased or seke / shold not haue his petycyon / he shewed a cause for the seke wyll ofte desyre that is not expedyent / ne good for theyr sekenes: suche is ỹ infyrmite of man.

¶ Saynt Hugh.

¶ Se / take hede / why ỹ appetyte & desyre of the persone shold not be folowed ne serued. Bycause many by theyr appetyte ben deceyued / whyle they byleue that thynge wolde do them good / that wold rather moche hurte them. So doth frayle appetyte deceyue all persones / & maketh that thynge to appere good / that is euyll & moche perylous. And therfore holy scripture

prohybyteth & forbedeth carnall appetytes & delectacyons/bycause they bryng the persones to deth/er or before that they ben ware therof. An other expolicyon
Texte. of the same auctour. The same lettre. That thynge ꝑ
delyteth/doth seme to ꝑfyte/whan oftentymes it ra-
Bala.b. ther moche noyeth. We must (after ꝑ holy coũseyle of saynt Paule) abstayne from carnall desyres/whiche done kepe open warre agaynst the soule. For ꝑ flesshe hath euer cõtrary appetyte vnto the spiryte. But we must therfore by the disciplyne of the spiryte/represse & kepe vnder the cõcupyscence of ꝑ flesshe. Notwstandynge/some psones done offende on eyther parte. For some beyonde due mesure done folowe the rygour of ꝑ spiryte/some other contrary/that done folowe ꝑ pleasure & appetyte of the flesshe/& so (I saye) they bothe halte. For the one party of spirytuall psones/by ꝑ appetyte of ꝑ lyke spirituall/done ouer moche & beyonde mesure punysshe ꝑ flesshe. For yf vertue want discrecyon & due mesure/it is rather vyce than vertue. The other party of carnall persones/whyle they set theyr mynde/study & desyre to folowe carnall pleasure/they renne very depe vnto the ieoperdy/or rather vnto the vtter perdicyon & losse of the soule. A due mesure therfore must be ordeyned/so ꝑ suche persones in religyon as wolde no thynge care for ꝑ body/shall be constrayned by obedience to do/that for theyr bodyly helth is to be done. And the other ꝑ haue bayne appetyte & to moche fauour vnto the body/shall be restrayned. For the helth of the body must alway be preserued vnto ꝑ seruyce of god/& vnto ꝑ duty of religyon/& the appetyte of ꝑ flesshe must be hold vnder & quẽched. This spake saynt Augustyn of open & knowen infirmytees/now

he speketh ferther of preuy disease/sayenge. Oenicz si latens est dolor in corpore: famulo dei dicenti qđ sibi dolcat: sine dubitatione credatur. That is. But notwithstandynge/yf the disease be in the body preuy and vnknowen/whan the seruauntes of god done saye they ben seke/let them wout ony doubte or mystrust be byleued. In the naturall body/whan the fote aketh/the hande knoweth therof/& wyl helpe ỹ he can/& so of all other membres. But in the spirytuall body/one membre can not knowe ỹ greke of an other/but by credence. And the relygyous psones therfore sholde be of suche perfeccyon/that ỹ subiectes myght be byleued/& the soucrayne haue cõpassyon. ¶Saynt Hugh.

¶The soucrayn must of right byleue those subiectes whome he knoweth of good lyf/relygyous maners/& holy cõuersacyon. For ỹ trouth or falshede of ony psone is not knowen by the speche of ỹ mouth/but by theyr werkes & dedes. Ex fructibus eor cognoscetis eos. Mat.vi
sayth our sauyour. Of theyr fruytes & werkes/may ye knowe euery persone. The very relygyous psones ben not deceytfull/ben not feyners/ben not double of
theyr wordes. Nor (as the psalmist sayth) of them ỹ Psal.xi.
by theyr herte/of purpose/& in theyr hertes by knowlege done speke those thynges ỹ ben false and not true But ỹ seruaũtes of god done speke w̃ the mouth/ỹ is thought in ỹ herte. And good lyfe doth cause credence & fayth to be gyuen vnto theyr wordes. And contrary the cuyll lyfe & vnrelygyous behauyour/causeth the trouth to be doubted. Let them therfore wout doubte be byleued/that wout doubte ben good & vertuous.

¶In other exposicyon of the same auctour vpon the same sentence.

¶ The very true seruaũt of god is euer afrayde to offende god / & that not onely in werke & dede / but also in worde & thought. The seruaũt of god doth take good hede vnto all his wayes & maners / & specially that he neuer offende in his tongue. Religyous psones shulde alway shewe themselfe suche in cõuersacyon / þ they myght be byleued. For good lyfe shulde cõmend theyr wordes / & good werkes shulde bere them wytnes of trouth. Our sauyour sayd. Si mihi nõ creditis / operibus credite. All though (sayd he) ye byleue not me / yet byleue my werkes / for my werkes done bere me wytnes. Many persones ben not byleued / all though they say trouth. And why so: For eyther they bẽ euyll themselfe / or at the lest they ben suspecte of euyll / but whan the lyfe of ony psone is wout suspicyon supposed & holden good / those psones ben forthwõ byleued wout ony doubte. The lesse bertue & goodnes þ doth appere in the psones / the lesse ben they byleued. And the more religyous they ben / the more fayth & byleue is gyuen vnto theyr wordes. And bycause therfore the fraylty of man is suche / þ in sekenes they desyre somtyme þ is noyous / there folowyth in þ lettre. Sed tamen vtrũ dolori illi sanando qõ delectat expediat: si nõ est certũ / medicus ꝑsulatur. That is. But yet / yf ye be not in certaynte whether þ thynge the seke desyreth & delyteth / be for þ disease & for þ cure therof expedyent / let coũseyle be ared of the phisycyen. By this lettre / & by þ sayd exposicyon of saynt Hugh / ye may perceyue that euery persone in religyon is not to be alway byleued whan they cõplayne of disease. For some of small conscyence / to take theyr ease & pleasure / wyll say (for a lytell occasyon) they ben seke & diseased. The dayly

Johã. x.

cõuersacyon therfore of the pſone/in kepynge reguler obſeruaũces/& all dutyes after ỹ ſtatutes/muſt gyue & engendre credence/& not ỹ cõplaynt ne wordes: & the phiſicyon muſt thã be iudge. Here alſo ye may ſe that (contrary vnto ỹ opinyon of many ſuplſticyous myndes) phiſyke is ſomtyme neceſſary. For arte or crafte helpeth nature. And holy ſcripture cõmẽdeth phiſyke

Honora medicũ. &c. Do you honour (ſayth the Wyſe man) vnto ỹ phiſicyon/for he may conforte you/& our lorde god hymſelfe hath create and made medycyne/whã very vnfeyned nede requireth. Phiſyke is good/but to be curyous & buſy therin/is no thyge religyous nor yet pfytable. Herken now Eccli. xxviij.

Saynt Hugh.

¶ All though ỹ ſouerayns do bylcue the complaynt of the ſeke ſubiectes/yet may they not anone leyne & graũt vnto theyr deſyres & appetytes. For vnlawfull deſyres done oftentymes aſſayle & tempt ỹ ſeruaũtes of god. Therfore yf ye be not ſure/let the phiſycyon be axed/let hym iudge & make certayn/that before was vncertayne. And let no perſone meruayle ỹ religyous pſones ſhold axe the coũſeyle of phiſyke/ſyth we may take of ſcripture ỹ ſaynt Paule vſed & gaue counſeyle of phiſyke. Modico vino vtere/propter ſtomachũ &c. Vſe (ſayth he vnto his diſciple Timothey) a lytel wyne/for thy ſtomacke/& for thy many & bely dyſeaſes. So the diſcrete mayſter tempered ỹ rygour of abſtynence/& ordred his diſcyple ỹ his diſeaſes & paſſyons ſholde not let nor hynder his holy prechynge & better dedes. For all though it were good for his diſcyple to rendre of his infirmytees the fruyte of pacience/yet ỹ apoſtle perceyued it was more pfytable to take medicyne/& ſo to be able to do ſuche werkes as might pro- j.Tim.v.

fyte other soules. Let religyous psones therfore cõfor
ted by this auctorite take bodyly medicyne (whã nede
is) that they therby may be ꝑ more able to serue god ⁊
do theyr duty. The lettre. Necꝫ eant ad balnea/siue
quocũqꝫ ire necesse fuerit: min⁹ ꝑ duo vel tres/nec ille
qui habet aliquã eũdi necessitatẽ: cũ ꝗbus ipse volue=
rit: sed cũ ꝗbus ꝓpositus iusserit/ire debet. That is.
And whan so euer they go vnto the bayne/or whether
so euer they nede to go/let them be no lesse in nombre
than twayne or thre persones: nor yet those psones ꝑ
hath nede to go forth/shall go wt whome they wolde/
but they shall go wt suche as the soueravne wyll com=
maũde or appoynt. Here ye may perceyue he ordreth
al thynges vnto obedience. And here also doth appere
that I spake of before/that is to say/for what cause ꝑ
disciples of this rule may go forth abrode out of theyr
monastery. The cause is set forth in ꝑ lettre. For very
necessite ⁊ nede vnfeyned. And els may they neuer go
forth. The nede (I shewed you) is bodyly nede: ergo
for nede of the soule they may the rather go forth/but
neuer alone/bycause of testimony of theyr gupdyng ⁊
behauyour/whyle they ben forth/nor yet wt whome
they wyll/to exclude all sulpicyon and affeccyon/but
with whome the soverayn cõmaũdeth/to ordre them
euer vnto obedience. Take hede now vnto your

Saynt Hugh.

ij. Co. viij

Let vs prouyde (sayth the apostle Paule) that all
thynges be well/not onely before god/but also before
the worlde. It suffyseth vnto religyous persones (as
for themselfe) that they haue a good conscience/but it
is necessary for ꝑ worlde/ꝑ religyous persones haue
a good name ⁊ fame/⁊ that in no wyse theyr name be

a. l. balneas.

a. minus ꝑ
ces.

defouled ne blemysshed. For yf ony persones trustyng vpon good conscyence/be negligent of theyr name and fame/they ben cruell/moche more than religyous persones ẏ sholde be fourme ⁊ example of good lyfe vnto all other ꝑsones. So the apostle Paule wryteth vnto his disciple/sayenge. Make thy selfe specyall example of all good werkes vnto all persones/⁊ we ben (sayth he agayn) vnto the worlde aũgels ⁊ men/a spectable vpon whome they loke ⁊ beholde/⁊ vnto whome they take hede. So ben all religyous ꝑsones. And therfore those ẏ done loue religyon/done seke ⁊ spye out what thynges they prayse in the persones religyous. And those ẏ hate them/done detracte/backbyte/⁊ sclaũdre them. Wherfore religyous ꝑsones sholde euer behaue themselfe in a due meane/⁊ so kepe bothe theyr lyfe ⁊ fame/that theyr backbyters may rather be abasshed of theyr owne euyll sayenge/than theyr praysers be abasshed of theyr praysynge/bycause of theyr lyfe ⁊ werkes. For the prayser is euer abasshed/yf ẏ thynge he sayd be proued false: ⁊ so is also ẏ disprayser. They must therfore goo twayne togyder or thre/bothe for theyr owne solace ⁊ conforte/⁊ also for ẏ testymony ⁊ wytnes of good lyfe and religyous behauyour. The wyse man sayth. Ve soli. Woo ⁊ mysery is vnto the persone ẏ gothe alone. For yf he fall or slyppe/he hath no helper. yf than there ben twayne/they may eche helpe other. That sayenge of ẏ lettre is notable/where is sayd. The ꝑsone that nedeth to go forth/shall not go w̃ whome he wyll/but w̃ whome ẏ souerayne cõmaũdeth. For so by the souerayne/the surety of ẏ persone shal be prouyded fore/⁊ in the subiecte the vertue of due obedience shall be obserued ⁊ kepte. The lettre.

Jerony.

Tim̃.ij.

Eccls.iii

Egrotantiū cura / siue post egritudinē reficiendorū / siue aliqua imbecillitate / etiā siue febribus laborātiū: vni alicui debet inūgi. Ut ipse de cellario petat / quod cuiqz opus ꝑspexerit. That is. The cure & kepynge of the seke ꝑsones / Wheder it be for theyr recouery after theyr sekenes / or by ony feblenes & Weykenes / or also of them that ben in feuers / axes & other diseases / shall be cōmytted & assigned vnto one certayn persone / that shall axe of the celary What he perceyueth necessary & nedefull vnto euery seke persone. Here ye may peeyue that saynt Augustyn in ordrynge the disciples of this rule vnto vnite & peas vnder due obedience / he ordreth euery ꝑsone vnto other: & Where he had before ordeyned for ꝑ cure of the seke persones by batthes or medicynes / he now ordreth & prouydeth for theyr fedyng & kepynge. Now here. Saynt Hugh.

¶ The offycer of ꝑ firmary is called cōmunly the firmarer / or firmarysse / Whiche must be a persone ꝑ dredeth god / & that is charitable / & that Wyll vō all dylygence prouyde for all thynges ꝑ may be confforte vnto the seke / & so mynystre & do seruyce vnto the seke / as though he mynystred & dyd seruyce vnto our lord and sauyour Jesu Chryst. For in ꝑ daye of last iudgement
Mat.xxb he Wyll openly saye. I Was seke / & you dyd vysyte & confforte me. For what seruyce so euer ye dyd vnto ony of ꝑ lest of myne for my sake / that seruyce ye dyd vnto me. The stronge & hole ꝑsones sholde therfore bere With due pacyence ꝑ feblenes of ꝑ seke persones. For so is godly charite kepte and fulfylled. Saynt Paule
Gala.vj. sayth. Alter alterius onera portate: et sic adimplebitis legē Christi. Bere you eche the burthen of other / & so shal ye fulfyll ꝑ lawe of Chryst. The lawe of Chryst

is loue. The lawe and office of loue/is one to helpe an other in all nede. And dyuers tymes/dyuers infirmytees done cause vs eche to bere wt other/& eche to helpe other at nede. For no thyng so pueth a faythful frende as doth helpe at nede. In necessitate pbat amicus. Eccli.vj.
A frende(sayth the wyse man)is proued at nede/or in nede. The psones also yt ben sike/sholde wey & remembre yt seruyce is done vnto them in the psone of Chryst & for his sake/& therfore they sholde haue themselfe in a good awayte/that ney ther by theyr owne mysguydynge they hyndre theyr helth: nor yet by theyr impacyence & importunite they greue or be troublous vnto theyr scruytours & kepers. Let them therfore thanke hertely almyghty god of his visytacyon/& no thynge grudge therwith/lest perauenture the sekenes yt was sent them for the purgacyon & clensynge of theyr soules/be turned vnto the augment & multiplycacyon of theyr synnes & paynes. The lettre. Siue aũt qui cellario/siue qui vestib⁹/siue q̃ codicib⁹ pr̃eponũtur: siue murmure seruiant fratribus suis. That is. And who so euer be officers/eyther of the celary/or of yt chambery/or els of yt lybrary/wt suche other offycers/let them serue theyr felowes wout murmure or grudge. Here saynt Augustyn dothe ordre yt offycers vnto yt couent/and so euer as vnite/peace & charite may best be nouryshed. Here ye may also note yt the officers be not soueraynes/ne yet maysters of yt they mynystre/but seruaũtes. He is than a fole yt grudgeth to gyue an other mannes goodes/& he a more fole yt grudgeth to paye his maysters dettes of his owne maysters goodes/& by his wyll & cõmaundement. So ben the religyous officers more than foles of all folcs that done grudge Nota.

to serue theyr felowes after the wyll & cõmaũdement of the souerayne. Some officers wolde fayne appere good housbandes/& by the pretence of sparynge/they wyll be souraynes themselfe/& in very dede to flater theyr souerayns/they wyl robbe Peter to clothe Paule/take frõ one of theyr felowes for a grudge/& withdraw̃e þ is nedefull/& gyue vnto an other for folysshe affeccyon þ is superfluous & more than ynough. Therfore saynt Augustyn wyl they serue equally without grudge.

¶ Saynt Hugh.

¶ Let the officers so behaue themselfe vnto theyr felowes/þ neyther they offende in grudgynge of theyr offyce/ne yet cause theyr felowes to grudge agaynst them for lacke of gentyll wordes/or charytable behauyour. For murmure and grudge is a grete offence anenst almighty god. Saynt Gregory sayth. No persone that doth murmure or grudge/shal euer receyue the kyngdome of heuen. And who so euer haue ones receyued þ kyngdome of heuen/shall neuer after murmure ne grudge. Salomon sayth. Precordia fatui/ quasi rota carri. &c. The stomacke of þ frowarde fole is lyke vnto þ whele of a carte that bereth a grete lode of hey/& euer murmureth & whyneth or wheketh as he goth. So done suche persones in religyon that ben carnall & nere vnto them selfe. For all though they do theyr duty/yet euer they grudge agaynst somwhat/ & ben neuer content. The apostle coũseyled his disciples they sholde not grudge as þ childer of Israel dyd that were slayne by serpentes. And why by serpentes were they slayne: bycause that murmure & grudge is a venymous serpẽt. And who so euer done murmure & grudge/haue the venym of the deuyll vnder þ rotes

Eccli. xxxviij

ij. Co. x.

of theyr tongues. For the holy apostle saynt James sayth. Lingua inquietũ malũ/plena veneno mortifero. A grudgynge tongue (sayth he) is an vnrestfull myschefe/full of deedly venym. Let all religyous persones therfore beware of all murmure & grudgynge that they perysshe not by ẏ deedly venym or poyson of the deuyll. The lettre. Codices/certa singulis diebꝰ petant̃ hora: extra horã qui petierit/nõ accipiat. That is. Let bokes be axed euery daye at a certayne houre. For who so besyde the due houre dothe ony axe/shall none receyue. All though sayt Augustyn dyd ordeyne the offycers to serue the couent w̃ all dilygence & charite (For ẏ is w̃out grudge) Yet wold he ẏ all sholde be done w̃ good reason & due maner. He begynneth fyrst with the offyce of the library & bokes/whiche ẏ tyme were of grete pryce/& therfore very scarce & rare. Yet wolde he ẏ of those bokes ẏ were to be had/none shold be denyed/so they were axed at the tyme appoynted/as is in dyuers libraryes in bothe the vniuersytees/& also in London/ẏ from. viij. of the clocke vnto. x. or. xj. or other lyke tymes/the libraryes be at lyberty open/but in other tymes not so. Note here ẏ sayt Augustyn dyd not begyn w̃ the backe/ne yet with ẏ bely/that is to saye/neyther w̃ clothynge ne fode moost necessary for ẏ body/but he began w̃ bokes/wherin is cõteyned the fode & clothyng of the soule. And this clause of the rule condempneth the soueraynes & superyours that done kepe from ẏ yongers suche bokes as myght profyte theyr soules/specyally theyr owne rules & constitucyons/wher vnto they do ꝓfesse & bynde themselfe: and yet shall they neuer se them/here them/ne knowe them of many yeres after theyr professyon/and some

Jaco.iij.

Nota.

neuer/alas what iustice/what reason is therin: none at all. But here Saynt Hugh.

¶ Before in this same rule saynt Augustyn cõmaunded the discyples of this rule/ they sholde apply them selfe instaũtly vnto ẏ seruyce of god ⁊ vnto prayer/ at the due houres ⁊ tymes appoynted therunto. And lykewyse wold he in all other study ⁊ labours. So that the tyme sholde reasonably be dyuyded ⁊ appoynted/ whan they sholde serue god ⁊ praye/ and whan they sholde study/ rede ⁊ labour. Of the labour he spake before/ where he cõmaũded that no ꝑsone sholde labour for synguler profyte or pleasure/ but all for ẏ cõmune welth. These thre thynges than dothe this holy rule cõmende/ ⁊ laye vnto the charge of ẏ discyples therof/ that is to saye/ study/ prayer/ ⁊ labour/ as thre synguler profytes vnto ẏ same discyples. For by prayer we ben clensed/ by study ⁊ redynge we ben instructed and taught/ ⁊ by good operacyon ⁊ well doynge/ we ben made blessed ⁊ holy. So sayth the holy ghoost by the
ps. cxxvij mouth of the psalmist. Labores manuũ tuarũ quia manducabis: beatus es/ et bene tibi erit. That is. By cause thou mayst be fedde with the labours of thyne owne body ⁊ membres/ therfore arte ẏ blessed/ ⁊ thou shalte be full well at ease. It is good than for all persones to labour for theyr owne profyte/ syth they shall be blessed therfore/ where the rule cõmaũdeth ẏ euery daye bokes shold be axed ⁊ desyred: the vse ⁊ diligence of moche redynge ⁊ study/ is therby moche cõmended For ẏ very seruaũtes of god sholde oftentymes rede ⁊ study. For ẏ redynge ⁊ study of good werkes/ specyally holy scripture/ is moche ꝓfytable. For by redynge ⁊ study we may lerne what we sholde flee and auoyde/

What we shold do/ & how to gouerne our selfe/ & wheder/ or vnto what ende we sholde entende & approche. The psalmist sayth. Lucerna pedib⁹ meis v̄bū tuū. Ps.cxviij
Good lorde thy worde/ thy holy scripture is lanterne & lyght/ the cōducte & guydynge of my fete/ myne affeccyons/ & of all ẏ wayes & ordre of my lyfe. By redynge & study/ the senses/ wyttes and vnderstandynge done multiply & encreace. For study & redyge doth instructe & teche euery psone/ bothe to praye & labour/ & so doth enfourme vs bothe vnto ẏ lyfe actyfe & cōtemplatyfe. That persone therfore (sayth the psalmist) is blessed that bothe daye & nyght hath meditacyon in the lawe of god. These twayn therfore/ study of bokes & prayer ben ẏ wepyns & armure wherby ẏ deuyll is assayled & vaynquysshed. And these ben ẏ instrumētes & meanes/ wherby euerlastynge blysse is obteyned & goten. By these artyleres & wepyns/ vyce is repressed/ & by this fode is vertue nourysshed. And yf ony tyme religyous psones cease of redyge or prayenge/ than shold they werke & labour. For ydelnes is the enemy of the religyous soule. For the ghostly enemy dothe lyghtly drawe vnto vyce suche psones as he fyndeth not occupyed in other redyng/ study/ prayer/ or labour. By the vse of redynge & study/ religyous persones may lerne how to lyue themselfe/ & also how to teche other psones. By ẏ vse of prayer they may bothe profyte them selfe & all other vnto whome they ben knytte & ioyned by charite. And by bodyly labours they may kepe the body lowe from vyces/ & also gete somwhat for them selfe/ & for all ẏ nedeth. The lettre. Vestimēta vero et calciamēta/ quādo fuerint indigentib⁹ necessaria/ dare non differant: sub quoꝝ custodia sunt/ que poscuntur. Psal.j.

That is. But as for clothynge/hosen & shose/w̄ suche other necessaryes/the offycers vnder whose kepynge they ben/shall not (whan nede is) differre to delyuer. The bokes he wolde sholde be delyuered at a certayne houre/we shewed you why: but as for other thynges necessary/he wolde sholde alway be delyuered whan nede requireth/& that wout delay/for bycause the couent sholde neyther lose theyr tyme/ne yet be wery nor abasshed in ofte callynge therfore.

Saynt Hugh.

Before saynt Augustyn cōmaunded the officers to serue theyr cōpany wout grudge/& yf they so do/they may not delay ne dyfferre that is axed necessary. For yf they do/they gyue therby occasyon vnto theyr felowes to thynke they serue them w̄ grudge/& so they done cause them to grudge agayne. Let the offycers therfore gyue diligence to serue theyr felowes for our lorde/of all necessaryes in due tyme/wout grudge/wout displeasure/wout delay/& that w̄ gentyll maner/
ij.Co.ix. ioye & gladnes of herte. For our lorde loueth a glad gyuer & a cherefull mynister/& a lyberall offycer/so y all the cōpany haue all necessaryes after y nombre of the congregacion & possessyons of y place. And so shall the officers haue also more rewarde of almighty god. Notwstandynge/let euer a due meane & moderacyon be had in all the clothynge & aray of religyous persones that neyther they be to precyous/to fyne in clothe/to bryght in colour/ne yet to abiecte/to course/ne to vyle And that y fashon be neyther courtly ne carlysshe/but in a due meane religyous/so y the selfe habyte & aray may (in y religyous persone) bothe cōmende religyon & honeste. Let therfore religyous persones beware they

axe no thynge importunely / ne yet supfluous. For to be importune is agaynst good religyon / & to haue sup fluite is ieoperdy of dampnacyon. Let them wey & remembre that all they spende / is the oblacyons & charite of the good & faythful people / offred & gyuen for ẏ redempcyō of theyr synnes. And therfore let them not reioyce / ne be proude of suche expenses / but rather let them fere & drede it be sayd vnto them / that in the olde testament was sayd vnto the preestes & mynistres of the temple. How they sholde bere ẏ iniquite & synne of ẏ people. And therfore let them euer haue grete drede of themselfe / & hertely praye for them / whose goodes they spende & done vse. It is therfore more surety for soule helth vnto poore religyous psones / rather somwhat to want and nede (as is before sayd) than ony thynge to haue ouer moche and supfluous. For how shold religyous psones be wylfully poore / except they (for our lord) wyll suffre pacyently some maner of penury. Whan they remēbre than / they haue done many thynges vnlawfully / they shold abstayne & forbere somwhat / that they myght take & vse lawfully. For they must cōtende & stryue to entre by the strayte gate that so they may come vnto ẏ large & pleasaūt playne of euerlastyng Joye. For ẏ more strayte lyfe we kepe here for our lorde / ẏ more glory shall we haue in blysse The lettre. Lites / aut nullas habeatis / aut q̄ celerrime finiatis / ne ira crescat in odiū / et trabē faciat de festuca: et animā fratris faciat homicidā. Sic enim legitis: qui odit fratrē suū: homida est. That is. As for stryftes & debates / eyther haue none amonge you / or els yf ye haue / make shorte ende of them / lest a lytell wrathe or displeasure growe vnto hatred / & so make

Nu.viij.

Mat.vij.

Ita habet oriuale.
animā fratris facit homicidā neq; ad solos viros ptinet qd scriptū est. Qui odit fratrē suū / homicida est. sed seru masculino quē primū deꝰ fecit: etiā femineus seruus preceptū accepit.

of a strawe a beame/of a mote a blocke/and cause the hert & mynde of your felowe to be an homicyde & man
. Joan.3. sleer. For so may ye rede in scripture. Qui odit fratrē suū/homicida est. Who so hateth his broder and euen chrysten/is a mansleer. We shewed you before how this rule doth ordre the officers vnto the couent/& the couent vnto the officers. Here now it doth ordre euery persone of ỹ couent vnto other/specyally vnto ỹ effect & purpose wherwith it began/that is to saye/that ỹ dyscypples of this rule shulde alwaye lyue togyder in peace & vnite/& haue euer one herte & one wyll in our lorde. And that can neuer be/except debate & stryfte be fyrst excluded & auoyded/or at the lest reasonably mytygate & wysely refourmed. For in this lyfe we be not
Texte. aūgels/& therfore he sayth/eyther haue you no debates/whiche apperteyneth vnto the perfyte psones/or at the lest/yf by chaunce ye do stryue/soone & quyckly leue & make an ende therof/that he sayth for ỹ frayle psones & vnexercysed/& the cause why he doth shewe forthw/lest more euyll shulde growe therof. Here now

Saynt Hugh.

¶ Synne & vyce dothe (by lytell & lytell) growe & encreace vnto more greuous offence of god. For who so wyl not restrayne ỹ tongue from vayne speche & ydle wordes/doth oftentymes fall in to many incōuenyentes/as murmure/detraccyon/& many tymes to braw lynge/chydynge/contencyon/stryuyng/& debate/& so
Eccli.xix. vnto augre and hatred. And (as the wyse man sayth) Who is negligent in small thynges/shall soone fall vnto the more greuous offences. So whan vyce sprynggeth & groweth of vyce/the iniquite & euyll lyfe of the persone is prolonged & contynued. The ꝓphete sayth.

Ve qui trahitis vanitatē. ꝛc. Woo & payne be vnto you that done drawe in length & done cōtynue vanite/ by the cordes & multiplycacyon of vanite. And ꝑ psalmist sayth. Prolongauerūt iniq̄tatē suā. ꝛc. The synners of the worlde haue prolonged & contynued theyr iniquite/ but our iust & ryght wyse lorde hath broken the neckes & brought downe the pryde of all synners. Fyrst therfore & aboue all other thynges/ synne must be eschewed & auoyded. For better is to be ware & auoyde tresPace/ than to make amendes therfore. And yf by chaūce a tresPace be done/ it may be soone amended/ yf w̄ lowly hert & wylfull mynde it be forthwith confessed & knowleged. Our lorde sayd vnto ꝑ serpent in paradyse of the woman Eue. Ipsa conteret caput tuum. ꝛc. She shall crusshe & bruse thyne heed. The heed & princypal parte of the serpent of synne/ is than broken/ whan the synne forthwith after ꝑ begynyng is corrected & amended. All chrystyans therfore/ specyally religyous Plones/ sholde w̄ all study & diligence whan they knowe they haue offended/ labour forthw̄ to make amendes. For loke how grete difference is bytwene a strawe & beame/ & so moche or more difference is bytwene yre & hatred. For hatred is groūded wrath that remayneth & resteth in the hert & mynde/ that so at lengthy encreaceth vnto suche malyce ꝑ well it may be called a beame or a blocke. And wrathe is a more lyght mouyng of ꝑ blode by displeasure/ whiche often tymes may be wout synne & with charite/ vnto the amendement/ reformacyon or correcyon of a persone/ & somtyme it is venyall/ & than doth it trouble the eye or syght of ꝑ soule/ that is to say/ due & reasonable discreyon/ but hatred doth put clene out ꝑ eye or syght of ꝑ

Esa.v.

Nota.

Gene.iij

soule/ & maketh ẏ hateful persone starke blynde/ wout
i. Joã. ij. reason or discrecyon. The apostle sayth. Qui odit fra
trẽ/ in tenebris est. Who so euer done hate theyr euen
chrysten/ they done dwell in darknes. And ẏ persones
that ben wroth/ ben oftẽtymes displeased with them
selfe/ bycause they ben wroth. All chrystyans therfore
specyally religyous ꝑsones/ shold quyckly and shortly
auoyde all indignacyon/ & euer returne vnto softnes &
gentylnes. For a styffe stomacke thorowe & depely an-
gred/ passeth lightly vnto hatred. So that he wyl not
lyghtly forgyue/ ne forgete/ & therfore enseweth & fo-
loweth. Quicũq; autẽ cõuicio vel maledicto/ vel etiã
a. l. obiec- criminis obiecto/ aliquẽ leserit: meminerit satisfactiõe
tu/ alter. q̃ citius curare qđ fecit: et ille q̃ lesus est (sine decepta-
tione) dimittere. That is. And who so by rebuke/ chy-
dynge/ brawlynge/ cursynge/ euyll wordes/ or hasty
speche/ or yet by ony vpbrayde of defaute or trespace
done before/ done moue & greue/ or hurte ony of theyr
felowes/ let them remembre by due satysfaccyon to a-
mende that they dyd amysse. And let also them ẏ ben
greued or hurte/ wout ony ferther reherse/ argument
or reasonynge/ clerely forgyue the offence. Saynt Au
gustyn (as we shewed you) gaue before vnto ẏ disey-
ples of this rule two maner of doctrynes. One vnto ẏ
perfyte ꝑsones/ ẏ no stryfte ne debate shold be amonge
them. The other vnto ẏ frayle ꝑsones/ that yf debate
fortune/ soone they shold make ende therof/ the reason
& cause wherof shewed/ he now here ordreth ẏ perso-
nes how they sholde make ẏ shorte ende/ & be also recõ
syled vnto vnite & peace. And that is a redy and shorte
meane in fewe wordes mekely spoken/ & charytably
receyued. Mea culpa. two holy wordes & moche me-

dicynable. Herken now Saynt Hugh.

¶ They done greuously offende / ꝑ by rebukes / cuyll wordes / & sclaūdrous meanes done greue or hurt ony persone. For the apostle sayth. Maledicti regnū dei nō possidebunt. Reylers & euyll spekers shall neuer haue possessyon in heuen. And our lord in ꝑ gospell. He that calleth his chrysten broder fole / shal be gylty & worthy to be iudged vnto the fyre of hell. Religyous persones whan they haue greuously offended / must be moche sory therfore / & with all theyr hertes in all mekenes axe forgyuenes of them whome they haue offended. And they agayne ꝑ were offended sholde gladly wout reherse or reasonynge / clerely forgyue them. Saynt Isodour sayth. Who so euer slackly & slowly done recō syle theyr chrysten broder / shall slackly reconsyle & appease our lorde vnto themselfe. For they done baynly despyse our lord to be mercyfull vnto them / that ben negligent & wyll not redyly be reconsyled & appeased wō theyr company. But some persones done trust moche vpon theyr owne merytes / & by ꝑ reason therof / they make lytel to differre them that axe forgyuenes / they wyll not take theyr mea culpa / theyr mekenes / theyr penitence / as though they wolde declare themselfe / & make it knowen vnto the company / that the axers of forgyuenes / the sayers of mea culpa / shold haue offended agaynst them / & that they were wout defaute / & pure innocentes. But surely all though they were in dede innocent and no thynge culpable / yet no thynge shold auayle them that innocency anenst god / yf they wolde not be euer redy to forgyue / and to take gladly mea culpa. For al though there were none other synne in them / but onely that the synne & defaut of theyr fe-

j.Co.vj.

Math.v

lowe & broder were of them longe differred & vnforgy
uen/yet were that a grete synne. And ẏ we may take
Math. of ẏ gospel/where the seruaũt ẏ was in dette of.x.M.
xviij. talentes/a somme that passed hẏ to paye/yet as soone
as he axed mercy/he was forthw̃ forgyuen:but after
whan he wold not in lyke maner forgyue his felowe
C.pens/he was cõmaũded vnto pryson/vnto all his
owne dette were payed/& that was for euer. For he
was neuer able to pay ẏ dette. Wherby we may take
for a sure conclusyon/that yf we done not w̃ hole hert
forgyue them ẏ done offende vs/we shall not be forgy
uen ẏ we offende god/but rather that we supposed &
byleued was before vnto vs forgyuen/shall be newly
layde vnto our charge/& we to paye euery peny. The
a.l.lese- lettre. Si autẽ inuicẽ se leserint: inuicẽ sibi debita re-
runt laxare debent/propter orationes vestras: quas vtiq;
quanto crebriores habebitis/tanto sanctiores habere
debetis. That is. But yf they haue hurte or greued
eche other/let them so eche forgyue other. And ẏ lest
they let or hyndre your diuine seruyce & prayers/whi
che diuyne prayers & seruyce sholde be so moche more
deuoutly done that you done vse & dayly exercyse your
selfe therin. Here saynt Augustyne dothe ordeyne for
bothe ẏ partyes trespacers. For after ẏ moost cõmune
maner of all people & all nacyons/where so euer stryft
or debate doth aryse bytwene ony persones/bothe the
partyes bẽ somwhat ouerseen/& somwhat done passe
due mesure. And therfore he wolde bothe sholde make
amendes/& ẏ is euer a sure waye/& a grete discharge
of conscyence/so it be vnfayntly done. Se now holy

Saynt Hugh.

¶ We dayly done saye vnto our lorde Dimitte nobis

debita nostra: sicut et nos dimittimus debitoribꝰ nr̄is. Mat.vj.
Forgyue vs good lorde our dettes / in lyke maner as
We done forgyue our detters. yf We than do not forgy
ue them that offend vs (for those ben our detters) our
owne prayer doth confoūde vs. And We done prouoke
our lorde to Wrath agaynst vs / and so rather We done
gete ꝑ curse of god than his blessyng. And so ꝑ prayer
that sholde be for our soule helthe / is vnto vs moche
noyous. For Where it sholde mynysshe / it dothe now
multyply ⁊ encreace our offences. The dayly prayer
of the faythfull chrystyans doth make large satisfac-
cyon for suche venyall synnes as We done dayly com-
mytte / wōut Whiche We can not lightly passe this lyf
Unto all suche persones than doth it appertayn ⁊ be-
longe of cōuenyency to saye Pater nr̄ q̄ es celis. Good
lorde fader that arte in heuen: that ben baptysed / all ꝑ
ben chrysten people. For this holy prayer doth put a-
Waye all theyr dayly synnes / not onely venyall / but
also mortall / so they haue contricyon ⁊ purpose at due
tyme to make true cōfessyon / ⁊ to do for them satisfac-
cyon. And than they saye truly wō vnfeyned hert vnto
our lord for themselfe. dimitte nobis. forgyue vs lord.
For many synnes hath euery ꝓsone done ꝑ of our lorde
may ⁊ must be forgyuen / but se they saye as truly wō
the same hert. Sicut et nos. ⁊c. Lyke as We done for-
gyue. For ꝑ also must be done in dede / or els all is voy-
de. For the mooste prncypall almes ⁊ compassyon / is
lyghtly and redyly forthWith Wout stoppe to forgyue
them that done axe forgyuenes / ⁊ vtterly to forgete ꝑ
offence. For many ⁊ dyuerse maner of almesses there
ben / Wherby synnes ben quenched ⁊ forgyuen of our
lorde. But none almes / no compassyon / no charite can
S. Aug. ru. N j

be lyke vnto that almes/whā we hertely ⁊ holy done forgyue them ẏ haue offēded vs. It is but a small mater to haue vnto them good wyll/or to do them good that neuer dyd vnto the hurte. But to loue thyne enemy/to do them good that done ẏ euyll: that is of excellent goodnes. And yet is ẏ a lesson of our sauyour Jesu. Diligite inimicos vr̄os. ⁊c. Loue you (sayth he) your enemyes/⁊ do you good vnto them ẏ done hate you/⁊ praye you for them that done ꝑsecute you. But this poynt is of hygh perfeccyon/vnto ẏ whiche notwithstandynge euery chrystyan sholdꝫ labour ⁊ endeuoyre hymselfe to attayne. But all though we come not vnto the full poynt of that perfeccion/yet may we come well vnto this ꝓfytable poynt/to forgyue them that done axe of vs forgyuenes/⁊ that must we nedely do/yf we forgyuen wyll be. For our sauyour sayth in an other place. Si dimiseritis hoībus pctā eoꝝ ⁊c. Yf you (sayth he) wyll forgyue all ꝑsones theyr offences/your fader of heuen wyll forgyue you your offences. And yf contrary/ye wyll not forgyue/be you in a surety/ye shall not be forgyuen. Dimitte et dimittet̄ vobis. Forgyue you therfore/⁊ ye shall be forgyuen. And yf ye do ẏ defaut your selfe/than forthw̄ axe you forgyuenes. For in ẏ lettre foloweth. Melior est autē qui q̄uis ira sepe tētatur: tamē impetrare festinat/vt sibi dimittat/cui se fecisse agnoscit iniuriā: q̄ qui tardius irascitur: ⁊ ad petendā veniā: tardius inclinatur. That is. And yet tho ꝑsones ẏ ofte ben tempted with yre ⁊ soone angry/⁊ yet ẏ notw̄standynge wyll make haste to haue forgyuenes of them whome they had wronged/ben moche better than those ẏ more lately ben wroth/⁊ ben more lothe to be enclyned ⁊ entreated

Math. v.

Mat. vj.

Mat. vj.

a. l. difficilius inclinatur.

to axe forgyuenes. Here sayn̄t Augustyn consyderyng the dyuerse disposicyon of frayle & vnperfyte psones/ doth determyne & shewe Whiche psones ben more tolerable/more to be suffred. Some psones Wyll be soone angry/& in theyr hete & passyon they Wyll speke shrewedly/or out of tune/& somtyme in that hastynes do a displeasure: but soone after comynge vnto themselfe they ben ryght sory/& ben redy w̄ all mekenes & hole herte to saye mea culpa/to axe forgyuenes. But some other of more hygh mynde/Wyl not lightly be moued but in maner dissymule ꝑ mater. But than yf they be displeased/they study to be auenged/& neuer wyl they rest/tyll they brynḡe theyr purpose to passe/by ryght or Wronḡe. And Whan they ben spoken to & moued vn to conscience of theyr behauyour/they Wyll w̄ a stryffe stomacke defende theyr defaut/& lothe by ony meanes to axe forgyuenes/or to make ony amendes. The persones of ꝑ fyrst disposicyon ben better (sayth ꝑ lettre ꝑ is to say/lesse euyl/not so noyous as ꝑ other. Of them ꝑ neuer Wyll amende shall folowe/after ye haue herde

Saynt Hugh.

¶ As vnto those psones that Wyll not forgyue theyr felowes/let them (as We sayd) haue no trust to haue ꝑ effecte & profyte of theyr prayer in the Pater nr̄. Yre & Wrath doth soone moue some psones/& soone agayne in them ceaseth. Other psones doth it moue more lately/but than it holdeth them lenger/& cōtynueth more stysly. But some ben of Worse disposicyon/Wel nere deuyllysshe/that soone Wyll be Wroth/& longe & lothe to be softe & appeased. And some of a cōtrary disposicyon & godly/that Wyll be longe & lothe to be moued or displeased/and yet yf by chaūce they fall thervnto/they

haue soone done wall / & ben forthw̄ full sory therfore. This later dispolicyon is better than ỹ fyrst. And the thyrde worse than ỹ second. Let therfore all religyous psons wey & marke how grete an offēce is this synne of wrath / wherby good pacyence & gentyll maner is put away / & ỹ ymage of god in ỹ soule is blemysshed & defaced. For by angre a pson loseth wysdome & discrecyon / so ỹ many tymes they wote not what they do or say. And by angre ỹ grace / fauour & cōmodite of good familiarite & companyable lyuynge is lost & destroyed By wrathe also is iustyce lefte & set alyde. For ỹ wyse
Prou. xxij man sayth. Noli esse assiduus cū homine iracūdo. &c. Be not (sayth he) to moche familier w̄ an angry pson and lerne not to folowe his wayes ne maners. For so may ye soone take occasyon & example of euyll / vnto ỹ hurte of your soule. For who so euer done not tempre & ordre themselfe after reason / ben in theyr lyuynge lyke vnto beestes. The angry & wroth psones done not alwaye fyght & strywe w̄ hand / but rather w̄ shrewed & frowarde wordes they wyll fyght w̄ the tongue / & so longe oftentymes they cōtynue & multyply language that the straw waxeth a beme / that is to say / wrath turneth vnto hatred & malyce. We ben oftentymes abasshed & loth to be despysed / we haue indignacyon to be rebuked / & to suffre a sharpe worde; & yf we reanswere lyke vnto lyke / than shall we be loth fyrst to say mea culpa / & than shal we begyn to reason why shold I fyrst say mea culpa. He or she / fyrst offended / let them fyrst make the amendes. For yf I shold say fyrst / than sholde I be occasyon of pryde in them. Thus ỹ carnall herte / the proude mynde / delyrynge & couetynge the glory & vayne prayse of ỹ worlde / forsaketh humilite.

And all though he wolde fayne be at one & reconsiled/ yet is he ashamed to make fyrst satysfaccyon/ to saye fyrst mea culpa. Ah good lorde/ & we wolde loke well vpon his actes/ we shold soone be ashamed of our selfe For fyrst we done offende hym/ & yet doth he fyrst sue for ẏ peace & recõsiliacyon. We sholde therfore be ashamed of our proude herte & styffe stomacke/ & vtterly be confoũded/ yf we ẏ done offende/ do not fyrst make the amendes. Syth he ẏ neuer dothe offende/ but alway is offẽded/ is so redy to be recõsyled. The lettre. Qui autẽ nunq̃ vult petere veniã/ aut non ex animo petit: sine causa est in monasterio/ etiã si inde nõ proijciatur. That is. And who so wyll neuer axe forgyuenes/ or ẏ done not axe it w̃ hole herte & mynde/ w̃out reason or cause byde they in the monastery/ all though they be not cast out/ or put away therfrõ. An hard iudgement For after the mynde of saynt Augustyne suche harde herted ꝑsones as can not fynde in theyr hertes to saye mea culpa mekely/ be not metely to be in religyon/ & yf they ben therin/ they ben worthy to be excluded & put out therfrom.

Originale i habet. Que nõ vult mittere sor nõ speret ac pere oratio effectũ: que nunq̃ vult. ¶ The orys nall wryten we sayd) fy vnto wome hath thus. And she th hath not w to forgyue syster/ let h not trust to ue the effec of ony pray but she that wyll neuer forgyuenes

¶ Saynt Hugh.

¶ Our sauyour Jesu cõmaũded/ that yf we were redy to do sacrefyce/ or to make oblacion vnto our lord/ & than we dyd remẽbre that we had offended our euen chrysten/ we sholde leue ẏ sacrefyce & go fyrst vnto the greued ꝑsone/ & so be recõsyled/ & than go vnto ẏ borde of our lord. And here is notable/ that the gospell sayd not/ yf thou haue ony grudge in thy hert agaynst thy neyghbour (For so may no persone approche vnto the borde & presence of our lorde/ hangynge ony malyce or grudge of herte) but ẏ lettre sayth/ all though ẏ haue no displeasure in thy mynde agaynst ony ꝑsone/ yet yf

Math.

Nota.

thou remembre ony other hath grudge agaynst the/ leue thy sacrefyce/ & labour fyrst to be reconsyled vnto thy broder. Se how moche our lorde setteth by our re cōsiliacyon/ by our agrement/ our vnite & peace/ more than by sacrefyce done vnto hym. How moche than may those ꝑsones be ashamed ẏ wyll suffre discorde to go forth/ & malyce to encreace & multyply? Our lorde dothe not onely punysshe them that ben wroth & done kepe it longe in mynde/ but also them ẏ ben negligent to be reconsyled/ & that done despyse & set lytell by the wrath & displeasure of theyr felowes. The persones ẏ haue & that done suffre wronge/ haue cause to be trou bled & displeased/ but so haue not they ẏ haue done the wronge/ & therfore the lesson of our lorde in the gospel doth send them ẏ haue done displeasure/ or that haue gyuen occasyon vnto them ẏ ben vnrested. Shewȳge therby that ẏ greter offence is alwaye in them ẏ done fyrst gyue ẏ occasyon. But many ben so high mynded so styffe stomacked/ ẏ they wyll not in ony wyse bowe so lowe to saye mea culpa/ but rather byde styfly by ẏ they haue said or done/ & that for tryfles/ & as though they had no thynge offended/ they set lytell therby/ & forgete the mater/ & so ouerpasse & dissimule it a longe tyme/ but lytell knowe they/ and lesse done they wey how longe payn they shal abyde therfore. Where true loue & ꝑfyte vnite is permanent & abydynge/ there is no credēce gyuen/ no thynge lyghtly herde & receyued that myght in ony wyse make discorde. But & yf ha- tred haue ones ẏ rome & place/ than all thynges ẏ ben done/ all that ben sayd/ & al that ben herde/ ben alway taken/ applyed/ construed/ vnderstonde vnto ẏ worste so that ẏ hatred & enemytry is euer multyplyed & en-

creaced. And the moost euyll/is moost soone byleued & ensued. But our lord badde leue the oblacyon before ẏ awter/& fyrst be recõsyled vnto thy felewe. Yf than he wold for that tyme of that holy sacrefyce/haue it lefte rather than the recõsylynge & agrement: how moche more wolde he haue ẏ done at other tymes? We ben cõmaũded in an other place. Sol non occidat sup ira- Eph.iiij
cundiã vestrã. Let not the sonne go downe vpon your wrath. as though he sayd/ye shold neuer go vnto rest out of charite. But alas many ꝑsones ben not content with one daye or twayne/but ouer ẏ to study & ymagyn how to do more displeasure/& eyther by wordes or dedes to supplant & deceyue theyr felowes/to back byte/sclaũdre/& eche to ete other/Whiche is a playne token of madde men/& furyous ꝑsones. For they byte theyr owne armes/& in dyuerse places & membres of theyr owne body they hurte themselfe. So doubtles doth euery chrystyan that hurteth ẏ neyghbour. For we ben all spũall membres eche vnto other. Tho persones therfore be no thynge fruytfull for ẏ monastery that ben full of discorde & debate. For they do neyther drede our lord/ne appease hym w̃ ony sacrefice/ne ony thynge done they ꝓfyte by theyr werkes/all though they were good werkes of thẽselfe. The lettre. Proinde vobis/a verbis durioribus parcite: que si emissa fuerint de ore vestro: nõ pigeat ex ipso ore ꝓferre medicamenta: vnde facta sunt vulnera. That is. Therfore be you well ware/& kepe your selfe from harde & greuous wordes. And yf (by chaũce) ony suche (of fraylty) do passe your mouth/be you not lothe w̃ the same mouth to make the salue & medicyne/wherw̃ ye made the sore & offence. Here ye may perceyue ẏ coũseyle of

saynt Augustyn vnto bothe ỹ psones ỹ before I spake of vnto ỹ pfyte psones/he sayth. Beware & kepe your selfe from al greuous wordes. Unto ỹ frayle persones yf ye do speke amysse/make amendes/& that without lothynes. ¶ Saynt Hugh.

¶ Fyrst religious psones must w̃ all diligẽce be ware they trouble no psone by theyr wordes. For the wyse
Prou.xv. man sayth. A softe & gentyl answere/doth swage yre. And rough or harde speche/moueth displeasure. A swete worde dothe mytygate & appease an enemy/&
Eccla.vj. multiplyeth & encreaceth frendes. Saynt Paule. you that ben spirituall psones/shold instructe & enfourme all other in the spiryte & speche of gentylnes. So than it becometh spirytuall persones to be ware of all greuous wordes. And yf ony tyme they fall by chaũce or fraylty thervnto/they must forthw̃ in all goodly haste ordre themselfe to make amendes. And than to speke agayne fayre wordes/gentyll wordes/swete & peasyble wordes. So that the medicyne of mea culpa/and of meke confessyon may hele the woũde of hasty commocyon. But (as we sayd before) it is better to auoyde beforehande the offence/than after to amende that is amysse/how be it/to amende is alwaye well/but
Ps.xxxviij. the bery religyous persone shold euer be ware/and put (as the psalmist sayth) a custody and porter vnto his mouth/that he neuer offende in the tongue or speche/and specyally whan brawlers/quarellers/hygh mynded and enuyous persones ben present/that wyll (of purpose) moue ỹ well disposed persones vnto dis-
Eccli.v. corde. Therfore sayth the wyse man. yf thou haue vnderstandynge & discrecyon/than make thou answere. And yf thou haue not/stoppe thy mouth w̃ thy hande

lest thou be confoũded by thyne owne wordes/spoken contrary vnto discyplyne and good maner.

¶The seuenth chapytre of the rule.

QUando autẽ necessitas discipline in moribus coercendis: dicere vos verba dura cõpellit (Si etiã ipsi vos modũ excessisse sentitis) non a vobis exigit: vt a vobis subditis/veniam postuletis: ne apud eos quos oportet esse subiectos: dum nimiũ seruat humilitas/regendi frangatur auctoritas. That is. But whan the necessite of discyplyne & correccyon for euyl maners & defautes to be refourmed/doth compell you that be soueraynes to speke harde & sharpe wordes/though also ye do perceyue your selfe that ye haue exceded and passed good maner/or mesure therin/yet is not required of you ẏ ye sholdt axe forgyuenes of your subiectes/lest therby in ẏ opinyon of them ẏ must nede be vnto you subdued your auctorite to rule/to gouerne (by the strayte obseruynge of mekenes) be letted/broken/or dimynysshed. Here doth saynt Augustyn ordre the souerayne vnto ẏ subiectes/& than wyll he ordre the subiectes vnto the souerayne/vnto the fynall ende & conclusyon of ẏ rule that is due obedience/& for that cause he putteth fyrst the soueraynes in auctorite/for ẏ is necessary/yet wyl he theyr auctorite sholde be vsed by charite/for the due correccyon of ẏ subiectes & reformacyon of them/more by spiritual loue/than eyther by drede or carnall affeccyon. And ẏ is well declared by Saynt Hugh.

lxxxvj. di sti. Quando.

a.l. dum nimia.

Exposi.

¶The disposicyon cõmunly of louyng soueraynes/& of all charitable maysters and techers/is somwhat to seme displeased/& the more they loue/ẏ more to threte

or do correccyon/ & to speke sharply / and all in due pa-
cyence/ by the very flambe of charite/ not so moche for
the punysshement as for the good reformacyon of the
psone. For ye whiche is a notable doctryne in scripture
Deut. xix Our lorde god by his pphete Moyses gaue a precept
vnto ye chyldre of israel/ sayenge. Yf ony psone wyll go
with his frende or felowe vnto ye wode to hewe downe
trees/ and (by chaũce) the hatchet or axe fall out of his
hande/ & so do hurt or slee his felowe & frende/ let hym
flee vnto one of the sanctuary townes & saue his lyfe/
lest perauenture ye neyghbours & kynrede of ye persone
slayne/ do in theyr hete of displeasure pursue & folowe
hym/ & so take hym & slee hym agayn/ & do vengeaũce
for vengeaũce. A psone goth vnto ye wode wt his frende
whan so euer he doth apply hymselfe after good ordre
to loke vpon ye cõuersacion of theyr lyf. And he heweth
downe wode playnly wout ony deceyte/ whan he cut-
teth awaye & blameth (wt due maner & good entent) ye
vyce & defautes of ye gylty & trespacer. But somtyme
(by chaũce) the axe or hatchet flyeth of ye stele or hafte/
whan so euer in rebukynge the vyce/ he doth excede &
speke more sharply than nede requireth/ & than dothe
the hatchet stryke his frende/ whan so euer ye wordes
ben harde & rigorous. And yf they growe vnto contu-
mely & vnto shamefull vpbraydes & infamous rebu-
kes of ye persone/ than do they kyll & slee ye persone/ the
cause is/ for by ye herynge of so harde wordes / & so ex-
treme rebukes/ the psone is not recouered nor refour-
med / but rather ferther departed out of good loue/ &
from ye spirite of charite. For ye mynde of ye persone ye is
so rebuked/ dothe therby growe rather vnto hatred &
displeasure/ than to good reformacion/ therfore mode-

A good ex
posicyõ of
his scrip
ure.

rate and meane correccyon is alway best. For who so euer do excede by ꝑ sharpnes of tongue ⁊ hard wordes (as is before sayd) he must nede (after ꝑ scripture) flee vnto ꝑ sayd thre cytees/⁊ in one of them (at the lest) be saued. the cytees ben fayth/hope/⁊ charite. So than who so euer do offende/⁊ yf he be sory therfore/⁊ wyll folowe (by fayth) the ordinaūce of ꝑ chirche/hauynge good hope in our lord/⁊ hole charite vnto ꝑ persone/he shall (wout doubte) be as gyltles/⁊ his pursuers/ꝑ is to saye/our sauyour Jesu ⁊ his membres wyll neuer take vengeaūce vpon hym ꝑ hath taken sentwary in ony of ꝑ sayd thre cytees/fayth/hope ⁊ charite. Notw̄ standynge/bycause ꝑ fraylty of man dothe ofte excede in correccyon/sayn̄t Augustyn wyllyng ꝑ soueraynes sholde knowe themselfe ⁊ theyr owne defaut/addeth. Sed tamē petēda est venia/ab oīm dño qui nouit eos quos plus iusto forte corripitis: quanta benеuolentia diligatis. That is. But notw̄standynge/ye must axe forgyuenes of god/lord of all/ꝑ knoweth w̄ how grete benyuolence ⁊ good mynde ye fauoure them/whome (perauenture more than ryght requyreth) ye done so blame ⁊ correcte. Here the soueraynes may lerne/ꝑ all theyr chalenses ⁊ correccyons sholde procede of loue/more for ꝑ good reformacyon/than for ꝑ punysshemēt of ꝑ subiectes. And that also they may not excede due maner therin wout some offence vnto god. Take hede vnto Saynt Hugh.

¶ The soueraynes may somtyme excede due maner/by the zele of malyce agaynst the plone. Somtyme by the zele of iustyce/but this is euer done of study ⁊ purpose by some cōsyderacyon ⁊ deliberacyon of wordes/but ꝑ other is euer wout deliberacyon/by hastynes or

by to many wordes. But our lord god doth more hede and wey the entent & mynde/than ỹ wordes or speche. And therfore ỹ amendes is ỹ sooner made/where the entent is pure wout ony malyce. The lettre. Nō autē carnalis/sed spūalis debet esse iter vos dilectio. That is. But amonge you may be no carnall loue/but all spirytuall. Parcialite is neuer good amonge relygyous psones/specyally in ỹ souerayne/as to fauour one persone more than an other/bycause of kynne/coūtree/or acqueyntaunce: nor yet for bodyly seruyce & pleasure. But ỹ fauour of religyous psones sholde all be grounded in vertue/& for vertu/more to loue is lawful. The carnall loue (all though it be naturall) sholde in pfyte religyon be clene forgoten. So done we rede in ỹ lyues of the olde faders/ỹ many psones wold neyther se nor here/nor in ony wyse meddle w̄ theyr owne parentes ne kynne. For carnall frendes done moche hyndre the pfeccyon of good religyon/& oft done cause grete murmure & grudge amonge the company. But se now

Saynt Hugh.

¶ Many psones done loue well theyr felowes/but ỹ is for affeccyon of kynrede/or carnall acqueyntaunce. And all though suche loue be not agaynst holy scripture/yet is it of lytell pfeccyon. For grete difference is bytwene the meryte of ỹ thynge we do of our owne good wyll after ỹ disposicyon of nature/& that we do of charite by ỹ cōmaūdement of our lord for obedience. For ỹ one is spirytuall/& the other carnall. And ỹ spirytuall loue ỹ is charite/doth proue ỹ religyous psones to be the seruaūtes of god. He sayd hymselfe. In this thynge onely may all men knowe ỹ you be my disciples/yf ye eche loue other. Whiche loue (yf it be holy in ỹ herte)

wyll appere by these two thynges/ꝑ is to saye/yf we
loue our frēdes in god/& our foos or enemyes for god.
But many ben deceyued in ꝑ loue of theyr enemyes/
sayenge & supposynge they loue them well ynough/
but the very prefe therof is/whan we ben no thynge
grudged ne greued with the welthe & profyte of our
enemyes/nor ony thynge gladde to here of theyr hyn-
derauce. Charite dothe begyn at two groundes/two
preceptes. The loue of god/and the loue of the neygh-
bour/but this charite dothe appere & shewe it selfe in
thynges innumerable/& dothe extende vnto infynyte
goodnes. The loue of god is cōmaunded to be had in
thre maners/of all the herte/all the mynde/& all for-
tytude and myght. So that who loueth god perfyt-
ly/and so wolde please hym/they leue no thynge vn-
to themselfe/but all they done gyue frely vnto hym.
And the loue of the neyghboure standeth in two pre-
ceptes of the two testamentes. The fyrst is. That ye Tobi.iii.
wolde not were done vnto you/do not you vnto ony
other. The seconde is of the gospell. Que vultis vt Mat.vij.
faciant vobis homines. &c. What ye wolde other per-
sones sholde do vnto you/do you the same vnto them.
By the fyrst all malyce and euyll wyll is restrayned.
For whan a pone wyll not do/that he wolde not suf-
fre/he wyll no thynge noye ne hurte his neyghbour.
And by the seconde all benignite and kyndnes is nou-
ryssshed. For whan he dothe that he wolde were done
vnto hym/by that kyndnes he shall pfyte his neygh-
bour/and multiply charite. And so in leuynge that he
sholde not do/& in doynge that he sholde do/he moche
encreaceth all maner of vertue. For in auoydyng that
he wolde not were done vnto hym/he hath hymselfe

in a good awayte that his countenaũce or behauyour be not to hygh vnto the occasyon of his neyghboure: nor that he neyther moue/ne lyghtly be moued vnto ony displeasure/ne say or here ony euyll of his neyghbour/ne ony thynge speke contrary vnto good maner and edyfycacyon of vertue. Ne ony tyme desyre his neyghbours goodes/wyfe/doughter/or seruaunt: ne yet be negligent in ony thynge that louynge kyndnes requireth to be done. And on the other behalfe/whan a persone studyeth to do that good ⁊ ꝓfyte vnto other persones/that he wold were done vnto hym/than is he euer besy to do good for euyll/and for kyndnes to shewe more kyndnes/to edyfye all vertue/and to destroy all vyce/and so euer in correccyon to be moderate and discrete/that ẏ subiectes be neuer remoued from iustyce. And euer to lay all parcialite on parte/ẏ none be notably fauoured before an other/excepte they be knowen of more notable vertue: ne ony more straytly delte wͭ than an other/excepte they be knowen more than other mysordred. And yf the souerayne can not lyghtly refourme the defaute/yet make it not open yf it be preuy. And yf it be open ⁊ knowen/so rebuke or correcte it/that the sylence or want of iustyce shold not seme to consent vnto the synne. And in all that they do let them beware of pryde/do no thynge for the laude ⁊ prayse of the worlde/but all for ẏ loue ⁊ honour of god So may ye se ⁊ perceyue that charite is in many ma
j.Co.xiij. ners. Saynt Paule. Charitas benigna est. ⁊c. Charite is very gentyll/benygne/mercyfull/⁊ pyteous/⁊ charite wyll do no wronge. The lettre. Preposito/ tanq̃ patri obediatur. multo magis presbitero/ q̃ oim vestrũ curã gerit. That is. Let due obedience be gyuẽ

a.l. Honore seruato: ne illo offendatur deꝰ. multo magis. ⁊c.

vnto the souerayne/as vnto the fader or moder: moche more vnto the ghostly fader/ordynary/or bysshop that of you all hath ferther charge. Here is ꝑ expresse cõmaundement of obedyence/the thyrde essency all of the rule/and moost prycypall lady and maystres/vnto whome(as ofte we haue sayd)all the other ben ordred. This latyn (prepositus) we done englysshe and put for the souerayne/whiche terme may well be taken for a presydent/as pryour/subpryour.&c. vnder an abbot. And the terme prelbiter/may be taken for the heed or souerayn/vnto whome obedience is made as abbot/pryour: abbesse/pryouresse. For vnto them after ordre & degre/for tyme and place/all the couent must be obedyent. Yf than we sholde obey our presydentes as our fader and moder/what obedience shold we than haue vnto our souerayn? Truly moche more so moche more as the souerayne bleth the place/rome & persone of our sauyour. Ergo our souerayne is ferre aboue our naturall and carnall parentes/ye as ferre (I saye) as the soule is aboue the body/& the spiryte aboue the flesshe. But we ben bounden by the lawe of god/to be obedyent vnto our carnall parentes/and yf we sholde be rebellyous agaynst them/we sholde suffre deth. Ergo moche more ben we boũde vnto our spirytuall soueraynes. And that is playnly shewed by Mary the syster of Aaron/that for grudgynge & murmuryng agaynst her souerayne Moyses/was made lepre/& so remayned as acursed from all the company certayne dayes/vnto the tyme ꝑ by the prayers of her sayd souerayne/her synne was forgyuen/& she made hole. It is good therfore that all religyous persones be well ware how they murmure or grudge agaynst

Exo.xx.

Exo.xxj.

Num.xij

theyr soueraynes/ for drede of the vengeaunce of god. Of this lady dame obedyence we haue wryten vnto you more largely in ỹ fyrst boke of ỹ essencyall vowes ye shall now therfore here your Saynt Hugh.

¶ Obedyence alone is the vertue that grafteth & engendreth all other vertues in the mynde and herte of man. So obedience (as scripture sayth) is better than sacrefyce or oblacyon. For by sacrefyce/ is offred the flesshe or body of beestes. But by obedience is the selfe persone hooly bothe in soule & body offred. Salomon sayth. ¶ Vir obediés loquitur victorias. The obedient persones may speke of grete victory. For where they subdue themselfe vnto the cõmaundement of an other persone/ in that done they vaynquysshe themselfe and wynne the victory in theyr hertes. For the cõmaũdement of obedyence is gyuen vnto religyous persones not for a daye or a yere/ but vnto deth. And all though the religyous pſone sholde neuer by obedience do euyll yet may a good dede somtyme be lefte or dyfferred by obedyence/ or for obedyence. Somtyme tho thynges ben cõmaunded by obedyence that ben of pleasure/ as honour/ offyce/ dignite/ or degre: and than yf the appetyte and wyll of ỹ persone do enclyne thervnto/ the obedyence is as no thynge/ of very lytell meryte. And somtyme tho thynges ben cõmaunded that ben greuous and dysplesaunt/ and than yf the wyll & desyre of the persone be not thervnto/ the meryte is also very lytell. Therfore the very true obedyence must in all thynges of pleasure haue no wyll ne desyre of the persone. And contrary/ in all thynges greuous & penitencyall/ it must haue good wyll & consent/ so the glory & prayse of obedyence standeth in that it is alwaye cou-

1.Re.xv.

Prou.xxj.

pled & knytte vnto the Wyll and ordynaūce of an other
persone. And the beauty of obedyence is the innocency
of the mynde/ Whan a pſone as a beest Wyll do What
they ben cōmaunded or set vnto. Our lorde doth assy-
myle ỹ obedient persone vnto a shepe/ sayenge. Oues Joan.x.
mee/ vocē meā audient. &c. My shepe (sayth he) Wyll
here my voyce/ and I knoWe them/ and they Wyll fo-
loWe me & kepe my cōmaundement. Without doubte
the persone that is not innocent/ shall neuer truly be
obedyent. And Who so is not obedyent/ is neuer inno-
cent. They must euer be coupled togyder. The lettre.
Ut autē cūcta ista seruentur/ precipimus: vt si quid
seruatum minus fuerit: non negligenter pretereatur:
sed vt emendandū corrigendūq; / a preposito curetur.
Do prepositum precipue pertinebit/ vt ad presbiterū:
cuius est maior auctoritas/ referat: quod modum vel
vires eius excedit. That is. We therfore done straytly
cōmaūde and charge you/ that all these premysses be
obserued and kepte: so that yf ony artycle or poynt be
not hooly kepte/ it be not neglygently ouerpassed/ ne
dissymuled/ but that for ỹ reformacyon/ amendement
and correccyon of the same/ cure and hede be gyuen of
the soueraynes. For vnto the soueraynes shall apper-
tayn/ that yf ony thynge passe or excede theyr Wyttes
or power/ they shewe it playnly vnto the preest/ ordy-
nary/ or bilytour/ that hath the more large auctorite.
This lettre dothe moche charge the hedes and souer-
aynes/ to gyue dylygence and to se that this rule be
kepte. And also yf ony poynt be broken therof and not
kepte/ they do due correccyon for ỹ reformacyon ther-
of. Alas Where ben ỹ soueraynes of this rule: Where
done they dWell: In the graunges I suppose/ or in

theyr gaye maner places. For in the cloyster is no rule kepte / and in some couentes they haue no rule / except it be closed vp vnder locke and key / for some professed persones dyd neuer se nor here tell of ony rule / and so as they professed they wote not what / so they kepe it they wote not how. But (I tell you) the hedes & souerayues shall make strayte accoũt therof / & paye therfore euery peny. For vnto them belongeth to se ỹ rule kepte / and to do correccyon for the transgressyon and brekynge therof. And therfore the subiectes sholde not thynke the souerayues cruell nor harde herted / whan they done correct. For (as ye here may se) they ben boũden therunto / vnto the vttermest of theyr power. And yet ferthermore / yf it passe theyr power / they be not so excused / but they ferther complayne vnto theyr superyours. And this poynt of the rule in many places / is moche ouerpassed / & lytell heded. For yf a subiecte be vpholden / and borne out by seculer kynne or frendes / and so be (in maner vncorrygyble and vnreformable) the souerayues / rather than they wyll dysplease the seculer persones / wyll dyssymule the defautes of the subiectes / and suffre them to do what they wyll / and neyther wyll they correcte ne complayne / where (as I sayd) they ben bounde vnto bothe / as the cause is gyuen / but euer in due maner / with pyte and compassyon / not as a lorde and mayster / but rather as a pyteous and mooste charytable parent / a fader or moder / and that folowyth. But fyrst here

Saynt Hugh.

¶ The preceptes and cõmaundementes of this holy rule were gyuen and ordeyned to be kept in dede / and not to be onely redde or herde: how be it they must al-

so bothe be redde and herde. And yf ony poynt be ouer passed and not kepte/it must shortly be refourmed and amended. For ỳ soueraynes may not negligently ouer passe ony poynt without peryll and ieoperdy of soule/ and the subiectes haue by bowe professed and swore to kepe all. The psalmist sayth. Tu mandasti mandata tua custodiri nimis. Good lorde thou hast cõmaũ ded all thy cõmaũdementes to be straytly kepte. And the apostle sayth. yf a persone kepe all the hole lawe/ and offende but in one poynt alone/he is culpable and gylty of all the hole lawe. Therfore it dothe appertayne vnto the presydentes as keperes of the ordre and religyon/to shewe vnto the soueraynes: and vnto the soueraynes appertayneth to shewe vnto the ordynary all maner of doubtes/that by the expresse rule be not determyned. For ỳ prelates ben ordeyned in Chrystes chirche to conserue and kepe the well ordred statutes/and to refourme that is amysse/and specyally that by the example of theyr wordes and werkes the lyfe and good maners of the subiectes sholde be edyfyed vnto good religyon and vertue/after ỳ doctryne of sayntt Paule/sayenge vnto his disciple. Argue/obsecra/increpa. ⁊c. Reproue thou (sayth he) and praye thou or entreate/and blame some other persones. All he ment for the tyme and place/and as the mater requireth ⁊ the state of the persone: now to speke sharply/⁊ an other tyme gentylly. Reproue ỳ rude/wylde/ and vnrestfull psones. And curteysly entreate ỳ meke obedyent ⁊ pacyent persones. And the proude/negligent ⁊ slouthfull persones sholde the soueravne eyther blame or correcte forthwith/and neuer dyssymule the defautes of the subiectes/lest they fall in the daunger

ps.cxviij.

Jaco.ij.

ij.Ti.ii

j.Re.ij. of god / as dyd Hely the preest of the olde lawe. They must therfore warne the honest & lerned / or wyse persones / ones or twyse before ony open correccyon / and the cõmune dayly trespacers þ ben proude / frowarde disobedient / and that lytel done fere or drede to offende god & the statutes / they must be shortly & sharply correcte with disciplynes / fastynges / and (yf it nede) by

Pro.xix. imprysonment. For þ wyse man sayth. A fole or a frowarde persone / is not corrected by wordes. And in an

Sco.xxiij other place. Correcte and bete thy childe with a rodde and so thou shalte delyuer his soule from dethe. The lettre. Ille autẽ qui vobis preest: non se existimet potestate dominãte / sed charitate seruiente / felicẽ. That is. And as vnto your soueraynes that ben aboue you all / let not them thynke themselfe happy or well at ease for the power and auctorite of theyr dominacyon and hygh rome / but rather for the charite / good wyll and desyre they haue (in our lorde) to be as mynistres and to do seruyce. Here appereth that I sayd before / the soueraynes sholde not thynke themselfe lordes or maysters ouer theyr subiectes / but rather as faders

Math.xx or moders. For (as our sauyour sayd) Principes gentium dominantur eorũ. That is. the maner and behauyour of worldly prynces and potestates is that they ben extolled and enhaũced in pryde by theyr power & dominacyons: but amonge religyous plones it may not be so. But rather the soueraynes there and superyours must be as mynystres and seruauntes. It is an olde sayenge. Vinum et magistratus / ostendunt hominem. Good drynke and hygh rome / wyll soone shewe what the persone is. For the brayne and wytte of many persones done seme very good tyll they come

vnto the stronge wyne or good ale/and than ben they soone gone. And the maners of many persones done seme full sobre whyle they be vnder: but yf they come ones aboue/than they shewe themselfe. Take hede now vnto your holy Saynt Hugh.

¶The souerayns that ben gladde & ioyfull of theyr power and hygh rome/ben not very souerayns/but rather(as our sauyour sayd) mercennaryes and waged seruauntes/ꝑ haue more appetyte to haue hygh place & pleasure/than to edyfye and profyte the chirche of Chrysi: they coueyte more to haue temporall lure/than the helthy of soules:and more to haue temporall honour/than eterne and euerlastynge glory. And therfore(as our sauyour sayd) Receperũt mercedẽ suam. They receyue here theyr rewarde. But the prelates that ben gladde and Joyfull to mynystre and do seruyce for charite/those ben very prelates/and those done theyr office after the lawe and wyll of god. For they dowe folowe the doctryne of our sauyour/that came rather to do seruyce/than to take seruyce. And they done labour with all dylygence to bryngе many soules vnto our lorde:moche more glad to take charge and labour/than honour and pleasure. Charite pleaseth them/and not the rome ne power/and with better wyll done they serue other persones/than take of them ony seruyce. So saynt Paule techeth/sayenge. Whan I was at free lyberty/I made my selfe a bonde seruaunt vnto all persones/that I myght wynne many. And yet notwithstandynge he was had in due honour and reuerence of his subiectes/and so sholde the good prelate be had of his subiectes/& so folowеth in the lettre. Honore coram vobis/prelatus sit vobis.

Joan.x.

Mat.vj.

Math.xx

j.Co.ix.

a.l.coram hominib⁹

That is. Let your soueraynes, in all due honour and reuerence be your prelates and aboue you all. Here ye may perceyue that by expresse commaundement the discyples of this rule ben boūden to do reuerence and honour vnto theyr soueraynes: and so must than folowe that they ben also boūden to loue theyr soueraynes. For as loue without honour is chyldysshe ⁊ doth appertayne vnto chyldren/so is honour without loue mockery/and dothe appertayne vnto mockers ⁊ scorners. Herken now Saynt Hugh.

¶ The soueraynes must haue due honour/bycause they in the monastery done vse the rome and persone of our sauyour Jesu. So he sayd hymselfe. Who so hereth you and dothe obey you/dothe here ⁊ obeyeth me. And who so despyseth ⁊ is vnto you disobedyent/dothe despyse and is inobedyent vnto me. The true seruauntes of god wyll therfore honour in theyr prelates/theyr lorde and mayster Jesu. For whose loue they toke them to be theyr maysters and soueraynes/whiche prelates sholde notwithstandynge haue euer vnto our lorde a reuerent drede. And the more they be honoured outwarde/the more sholde they inwarde thynke themselfe vnworthy ⁊ moost vyle of all other. so foloweth in the lettre. Timore coram deo/sit substratus pedibus vestris. That is. But in reuerent drede before our lorde/let them lye prostrate before your fete. That texte let them lye/is not referred vnto the subiectes/that they shold loke for ony honour of theyr soueraynes/but it is spoken vnto ẏ soueraynes/that they sholde (as is sayd) thynke them selfe moost vnworthy/and no thynge to preferre them selfe in theyr owne opynyon before god/for theyr rome ⁊ offyce.

Luce.x.

a.l.non hz timore.sz corā deo.

¶ Saynt Hugh.

¶ Sapyence saythe. The more thou arte in reputacyon/the more sholdest thou meke thy selfe. And in an other place. The people haue made the theyr heed & souerayne/be thou no thynge proude therof/but be amonge them as one of them. And our lord in the gospell. Who so dothe humble and make lowe themselfe shall be exalted. And who so wyll exalte and enhaũce themselfe/shall be brought downe full lowe. For the more lowe a psone be in his owne opynyon/the more hygh is he before god. Now foloweth what condycyons the soueraynes sholde haue. The lettre. Circa omnes/seipsum bonorum operum: prebeat exemplum. That is. Let the soueraynes vnto the edifycacyon of all persones/make them selfe example of all good werkes. The example of the souerayne/is the best lesson vnto the subiectes. Our sauyour hymselfe (saythe saynt Luke) I began fyrste to werke and do well/and after to teche and preche. The good housbonde saythe vnto his seruaũtes: come and let vs go vnto the felde. And the euyll housbonde saythe vnto his seruauntes: go you vnto the felde/and he is serued therafter. ¶ There was a persone axed a good housbonde/what thynge wolde make an horse fatte & fayre. And he answered/sayenge. The eye or syght of his mayster. ¶ An other axed what wolde make a fatte muckhepe/or a good dunghyll. And he sayd. The steppe of the good housbonde. The soueraynes of this rule ben bounde to go before/and fyrst kepynge the rule themselfe/bydde theyr subiectes and cõmaunde them to folowe. But this marreth all relygyon/whan the soueraynes bydde them go/and they wyll

Eccli.iij.
Ecc.xxxi
Luc.xiiij
Act.j.
Aristotel. in econo.

not go forth them selfe before. When they bydde the subiectes do this/do that/and they no thynge wyl do them selfe. They wyll take more lyberty than they wyll gyue. Our sauyoure complayned vpon them/
Mat.xxiii. sayenge. They wyll put vnto ỹ people greuous charges/but they wyll not put to a fynger/they wyll not do the leest labour/to shewe the example in theyr dedes. They sholde (sayth the lettre) make them selfe
Terte. example of all good werkes. And that: circa omnes. that is/for the charge/and vnto the cure and edifycacyon of all the subiectes. By that (me semeth) that the soueraynes sholde folowe the maner of saynt Paule/
1.Co.ix. that sayd of hymselfe. ☩ factus sum iudeis/tanq̃ iudeus. his qui sub lege sunt/quasi sub lege essem. his qui sine lege erant. ☞c. I ordred my selfe (sayth he) vnto ỹ iewes as a iewe/to wynne them vnto them that were bounde vnto the lawe/as though I hadde ben bounde therunto. And vnto them that were without lawe/as though I had ben lawles. I also ordred my selfe vnto feble persones/as a feble persone. And shortly to cõclude/I made and ordred my selfe vnto all persones/in all thynges after theyr behauyour ☞ dyspocycyon/to the entent to wynne them vnto Chryst. So sholde all hedes and prelates do vnto theyr subiectes in all pacyence and louynge maner/not folowynge ne fauourynge them in ony synne or mysbehauyour. For that dyd not saynt Paule/but al to wynne them from vyce/or to edyfye them in vertue. Take hede vnto'

Saynt Hugh.

¶As the soueraynes done precede and go before the subiectes in ordre and degree/so sholde they precede ☞ go before them in sanctite and holynes/that by theyr

example of lyuynge/the subiectes sholde lerne how to lyue. The lettre. Corripiat inquietos/consoletur pusillanimes/suscipiat infirmos/patiens sit ad omnes. That is. Let the soueraynes blame and correcte the vnrestfull and besy persones. And the feynt herted/scrupulous and ferefull persones/let them conforte & make bolde. The infyrme/frayle/and inconstaũt persones/they must bere with pyte and compassion/and take them vnto mercy. And they must be pacyent vnto all persones. ¶ A notable doctryne vnto the soueraynes/or rather a commaundement/foure synguler lessons. The fyrst/that they do correccyon: but vnto whome:-vnto the vnrestfull. For they be enemyes vnto the fyrst precepte of the rule/that was/that they sholde be restfull/peacefull/of one mynde and wyll/of one herte and loue in our lorde. The soueraynes that done rule more of charite than of power/& that done gyue the good example of theyr werkes/may well & reasonably do correccyon. For they ben the very soueraynes of this rule: so the lettre sheweth nexte before this lesson. The seconde lesson. Let them conforte the feynt & scrupulous persones. The persones that done offende and make many defautes worthy correccyon/yet whan they so do/not of wyll/but by fere of conscyence/and by a scrupulous mynde/they had more nede of cõsolacyon/than of eyther rebuke or correccyon For that selfe passyon/is vnto them more paynfull than ony correccyõ. The soueraynes therfore must by wyse counseyle & confortable maner study to strengthen them/to make them bolde agaynst all suche doubtfull dredes. And this is the seconde lesson of dyscrecyon. The thyrde lesson. Suscipiat infirmos. That is. Let

Texte.

Nota.

the soueraynes also take ỹ frayle persones vnto mercy. This lettre is translated in some bokes that the soueraynes sholde take ỹ seke persones vnto theyr cure and charge/ meanynge ỹ bodyly confort of suche as ben dyseased. But that is contrary vnto the mynde of the auctour/as vnto this place. For he spake before of the nedes of the body/ and now he speketh all of the ordre of the maners and behauyour/as well of the soueraynes as subiectes/ eche vnto other. He meaneth therfore that ỹ soueraynes must haue pyte and compassyon vpon ỹ frayle persones. For in very dede they lesse done offende/than these done that done trespace of purpose/or yet by neglygency/ and that all though they do more often offende. For the frayle persone entendeth euer to amende/ & so oftentymes wyll faythfully promyse/and yet whan ỹ occasyon cometh/they fall ouercast by very frayelty/and than ben they bothe sory and ashamed of theyr inconstauncy. They must therfore be receyued vnto mercy. I saye not vnpunysshed/but at ỹ lest whan they be punysshed/they sholde be taken to grace/and (theyr frayelty consydered) to be the more gentylly entreated/and not hagged and tagged by ony furious or hasty maner. And this sentence and exposycyon bryngeth in the fourth lesson for the soueraynes/that is to say/that they sholde be pacyent vnto all persones. This terme/all persones/ is referred and applyed vnto these thre maners of persones/ whiche (as I touched before) ben the obstynate persones/ the ignoraunt or neglygent persones/and the frayle persones/ vnto all the soueraynes must be pacyent/ and yet shall they do due correcyon/accordyng vnto the defaute. The maner wherof dothe folowe

Texte.

in the lettre/as ye shall here after

Saynt Hugh.

¶ Who so kepeth the rome and place of the soueraynes/may do none euyll: it becometh not them to do amysse: notwithstandynge they may somtyme suffre and bere that is done amysse/that by theyr pacyence and mylde behauyour/they may restrayne the hastynes of other persones. For they ben the phisycyons of the soule/and therfore they must agaynst ẏ passyons of vyces/mynystre the medycynes of vertue. So it belongeth vnto them to serche the maners of the subiectes/& so to dele with euerychе accordynge vnto theyr disposycyon. The lettre. Disciplinā libens adhibeat metuendus imponat. Et q̄uis vtrūq; sit necessarium tamen plus a vobis amari appetat q̄ timeri/semper cogitans: deo se pro vobis rationem esse redditurum. That is. Let the soueraynes also be dilygent to gyue discyplyne/and to make reformacyon/and so let them do correccyon/that they be had in reuerent drede. And all though bothe loue & drede be necessary/yet sholde they coueyte and desyre more to be of theyr subiectes beloued than dreded/remembrynge alwaye that for them all/they must rendre accounte/& make answere before our lorde. Saynt Augustyn wyll the soueraynes sholde not be negligent/slowe/or (as many soueraynes ben) lothe to do correccyon/but they sholde do it (as the lettre sayth) libens/with good wyll and fauourably. So they may notwithstandynge be had in drede/and the subiectes may well perceyue the correccyon to procede of charite/and for due reformacyon/& not of displeasure/ne for punysshement of the persone And so the appetyte of ẏ soueraynes shall playnly ap-

a.l.liber habeat. metuen imponat

The origyn hath here i tuēs. dredyn as though soueraynes doynge of c reccyon sho euer be dre full.

perc/more to be of the subiectes beloued than dreded.

Saynt Hugh.

Dyscyplyne (after mayster Cipryane) is an ordynate correccyon/or reformacyon of maners: and an obseruaunce or folowynge of the olde religyous faders. It is therfore necessary/that the souerayns of relygyon shulde be wyse and well ordred in all discyplyne and religyous behauyour. For than may they iustly and of ryght teche discyplyne and good maner/whan they lyue therafter themselfe/and whan they gyue the example in themselfe of that thynge they wolde
Hebre.xij. haue kepte and exercysed in other. I cõmaunde you (sayth the apostle Paule vnto the Hebrewse) that ye persseuer/and do cõtynue in discyplyne/that our lorde god may offre hymselfe vnto you as vnto his childre. And the chylde (we knowe well) is blamed of the fader whan he dothe amysse/or els he shulde not be accounted as a chylde. It is therfore necessary that euery souerayne mynystre vnto the subiectes bothe loue and drede. Drede shulde they mynystre and shewe vnto the proude/hygh mynded/styffe stomacked and rebellyous persones. And vnto the meke and lowly persones/& specially vnto them that with gladde mynde dylygence & deuocyon/done serue god/and kepe theyr obseruaũces and duty/shulde they shewe loue and fauour. And yet all though (as is sayd) bothe loue and drede ben necessary/ỹ souerayns shulde alway haue appetyte and desyre to be more of theyr subiectes beloued than dreded. For the more the prelate is beloued the better is he herde & obeyed. And that seruyce that is done of loue and with good wyll/doth more please our lorde/than the seruyce that is done for drede. And

therfore our swete lorde & moost gentyll mayster sayd vnto his disciples. I wyl not (sayth he) call you now seruauntes / but frendes. For our lorde wyll not that we loue hym as a bonde seruaunt dothe his lorde / but rather as a chylde ỹ fader. And that we kepe his com maũdementes / not for drede of payne / but for the loue of Justyce. The soueraynes sholde therfore alwaye thynke and remembre they haue a soueravne & iudge ouer themselfe / vnto whome they must gyue á strayte accounte for theyr subiectes / and therfore sholde they be the more dilygent in gyuynge hede vnto theyr rule and charge. For who so dothe well remembre the last ende / wyll doubtles gyue ỹ more hede and dylygence vnto theyr cure and charge. Wherof the wyse man sayth. In omnibus tuis / memorare nouissima tua / et ineternum non peccabis. In all that appertayneth vnto the / remembre well thy last ende / and thou shalt not for euer offende god / that is / thou shalt not fynally in conclusyon offende god. The lettre. Unde & vos magis obediendo: non solum vestri / sed etiam ipsius miseremini: qui inter vos quanto in loco superiori / tanto in periculo maiori versatur. That is. And therfore sholde you by more lowly obedyence / haue pyte and compassyon / not onely vpon your selfe / but also vpon your soueraynes. For the more hygh place and rome they bere and occupy amonge you / the more ben they in peryll and ieoperdy. ¶ Many persones in religyon set moche by theyr owne labours / and so haue pyte and compassyon vpon themselfe / and stande so moche in theyr owne fauour / that they suppose and thynke verely theyr meryte and deseruynge is aboue the soueraynes. And therby in iustyfyenge themselfe / they

Joan.xv.

Eccli.vi

Texte.

take the moze vpon them/ and ben the lesse obedyent. And that wyll not saynt Augustyn in ony wyse/ but that rather the subiectes sholde consydze the grete peryll and ieoperdy/ wherin the soueraynes ben/ that must not onely gyue accoũt foz themselfe/ but also foz all the subiectes. And therfoze sholde they be the moze meke and lowly vnto theyz soueravne/ and haue compassyon vpon theyz labours/ al though they seme lesse moze than vpon theyz owne. Herken now vnto

Saynt Hugh.

¶ They ben surely in grete peryl that ben set in hygh rome of gouernaunce. Foz the hygher the degree be/ the moze perylous is the fall. Foz moze shall be required of them that done receyue mochc/ than of them that lytell haue receyued. A grete ieoperdy to answere foz the lyfe of other persones/ and theyz owne bothe And a grete labour and charge/ to pzouyde foz all necessaryes. And so is it bothe ieoperdy/ labour & charge vnto the soueraynes to satysfye all partyes/ bothe in spirytuall thynges and tempozall. And so to cure and hede themselfe/ that they be not negligent of theyz subiectes. And so agayne to thynke vpon them/ that they fozgete not themselfe. And so to mynystre tempozalytees/ that in no wyse they waxe colde and dull in spirytualytees.

¶ And thus endeth the exposycyon of holy saynt Hugh.

¶ The resydue is the lettre/ with our poore notes.

.l. hec oĩa um dilectione.

The lettre. Donet igitur deus: vt obseructis hec oĩa tanq̃ spiritualis pulcritudinis amatozes/ & bono odore Chzisti de bona cõuersatione fragrantes: non sicut

serui sub lege: sed sicut liberi sub gratia constituti. That is. Almyghty god therfore graūt / that all you may obserue and kepe all these cōmaundementes and iiiunccyons / as louers of spirytuall beauty / and by good and holy cōuersacyon smellynge of the good and mooste pleasaunt odour & smell of Chryst / not as bonde seruauntes vnder the lawe / but as louynge chyldre vnder the lyberty of grace. Whan saynt Augustyne had ended all the preceptes and cōmaundementes of his rule / and ordred also bothe the soueraynes & subiectes therunto. He now here dothe shewe vnto What ende / and for What cause / or Wherfore the dyscyples of this rule sholde perfourme and kepe the same / that is to say / for the loue of god / and vnto the edyfycacyon of the neyghbour / for that is the loue of ỹ neyghbour. In the begynnynge he shewed how We ben bounde to loue god and our neyghbour. And here he Wylleth that for those two causes We sholde vndertake these labours / and kepe these preceptes. And that the dyscyples of this rule may kepe ỹ same / he doth fyrst praye sayenge. Our lorde god graunt. For lawes and ordynaunce made / and not kepte / ben all voyde. And than dothe he adde the cause (as We sayd) vnto the merytes of the kepers. Sayenge / as the louers of spirytuall beauty. Spirytuall beauty is our lorde and his heuenly Joye. Than Who so kepeth ỹ rule as louers of spirytuall beauty / done kepe it for the loue of god. And than foloweth / and as smellynge / that is / as suche persones that done smell by holy conseruacyon of the odour and smell of Chryst. The odour and smell of Chryst / is his lyfe and behauyour. To smell than of Chryst / is to folowe his example of lyuynge / and

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that is the edifycacyon & very loue of the neyghbour. These lawes & statutes than/must (after the mynde of saynt Augustyne) be kepte for the loue of god/and (as we sayd) vnto the edifycacyon of the neyghbour. And not as bonde caytyues done kepe the lawes of theyr lordes/ne yet as the chyldre of Israel kepte the olde lawe for fere and drede of payne/but as louynge chyldre done kepe the cōmaundementes of theyr pyteous and kynde parentes/hauynge theyr fauour & grace. So must ẏ discyples of this rule take all theyr labours for loue/bycause they stande vnder a double lawe of grace/that is to say/the cōmune lawe of chrystyanite/and also the lawe of perfeccyon/and moost hygh meryte/the lawe of holy relygyon. The lettre.

.l. negli-atis. Ut autem vos in libello hoc/tanq̄ in speculo possitis inspicere/ne per obliuionem aliquid negligatur: semel in septimana vobis legatur. That is. And for bycause you in this lytell boke may se and beholde your selfe/as in a myrrour or glasse/let the same boke ones in the weke (lest ony thynge passe you by negligence) be redde amonge you. Lawes can not be kept/except they be knowen/and therfore ben the prelates & prechers bounden to shewe vnto the people the lawe of god/that they may knowe it and kepe it. Soo wyll saynt Augustyn this rule be redde/and so knowen & kepte. And yet that thynge that is well knowen/may soone be forgoten/and so negligently ouerpassed/excepte it be well renewed and grounded in the memory. And therfore he wylleth it be redde euery weke ones/whiche commaundement is full euyll kepte in many places/& in some places no parte therof kepte. For neyther is it redde ones in the weke/ne yet ones

in the yere: ne in some place ony tyme / they neuer herde tell of ony rule / but as other lyued there before they folowe without rule. For they ben clene out of rule. Kepe you the rule I praye you / and let it be redde ones a weke at the leest. And I thynke it may be moche profytable for you to rede this boke euery quarter ones / or thre tymes a yere at the leest in your fratour. For saynt Augustyne dothe assymule this rule vnto a myrrour or glasse / wherin euery persone may se to reformme and redresse / yf ony thynge be amysse. It is an olde sayenge / ofte rekenynge holdeth longe felawshyp. Than do you reken and make account with our lorde / whan ye loke vpon your owne werkes / & that is to loke in this glasse / where ye may soone se & perceyue whether ye haue done your duty or no / and than what ye shall do / the lettre sheweth. Vbi autem vos inueneritis ea que scripta sunt facientes: agite domino gratias / bonorũ omnium largitori: vbi autem sibi quicunq; vestrum / vidit aliquid deesse: doleat de preterito / caueat de futuro / orans: vt sibi debitum dimittatur / et in tentationem non inducatur. Amen. That is. And where ye fynde and perceyue ye haue perfourmed & fulfylled all that in this rule ben wryten / gyue you vnto our lorde / the gyuer & rewarder of all goodnes due thankes therfore and prayse. And where ony of you done fynde and perceyue they lacke or wante ony poynt of the same / let them be sory for that is passed / and be ware of that is to come / beseechynge our lorde theyr defaute may be forgyuen / and they neuer be brought vnto the consent of synne. Amen. ¶ By redynge this rule / ye may (as in a myrrour or glasse) se and beholde your selfe. And yf ye fynde no thynge a- Nota.

mysse / but all ye suppose well / ascrybe neuer that in ony wyse vnto your selfe / but vnto our lorde / & thanke his goodnes / and knowlege it came of his specyall grace. And yf ye perceyue ye haue not done your duty be dyscontent with your selfe / and thynke veryly ye wyll ordre your selfe to amende. Than beseche our lord of mercy for all your offences and negligence / and that ye neuer wylfully and by delyberacyon fall vnto the consent of synne. This rekenynge oftentymes made / shall not onely delyuer you from synne / but also obteyne you many synguler graces / and specyall loue of our lorde god and moost swete sauyour Jesu / who euer preserue you all in the dayly encreace of the same by the profyte of religyon. Amen.

Valete.

Thus endeth this poore labour of the rule of saynt Augustyn / bothe in latyn and englysshe / with our symple notes / and the profytable exposicyon of ỳ holy saynt Hugh de sancto Victore by the wretche of Syon Ryehарde Whytforde.

Imprynted at London in Fletestrete / at the sygne of the Sonne / by me Wynkyn de Worde. The yere of our lorde god. M.CCCCC.xxv. the xxviij. daye of Nouember.